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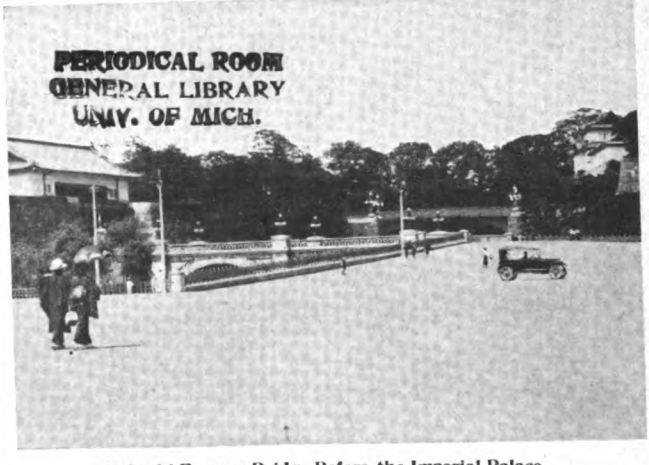

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

VOL. XVI MARCH-APRIL, 1926 No. VI

The Story of the Japan Magazine

By Baron Shigenobu Hirayama

Fifteen years have passed since the founding of the Japan Magazine. Now that we are publishing this special number in commemoration of the fifteenth anniversary of our magazine, I cannot help recalling various incidents of its history.

The Japan Magazine was at first the organ of the Tokyo Industrial Association, and its name was then Kangyo (Industry). The chief object of the establishment of Kangyo was to spread information abroad about the condition and circumstances of Japanese commerce and industry.

In January, 1910, the magazine was renamed, with its present title, the Japan Magazine. Its scope was enlarged, so that it would be an authoritative magazine, publishing informative articles on all phases of Japanese life,—literature, fine arts, education, and various other important aspects of this country.

The inner life of the Empire was little known in foreign countries. From lack of knowledge misunderstandings often arose between Japanese and other nationals. Thus good relationships between Japan, and the other nations, of Europe and America, were often marred. This was not only to Japans's disadvantage, but undoubtedly was misfortune in retarding to progress of good will among the nations.

It was at this juncture that the Japan Magazine made its appearance, to take up the rols of faithful exponent of the real Japan, and to promoto and enhance warm friendship between Japan and the other nations of the world.

The management of such a magazine, with an international scope, is always beset with difficulties. The Japan Magazine had financial troubles throughout several years, and finally all the responsibility of its maintenance came upon me. Thus we have continued its publication with our utmost efforts.

About a dozen years ago, we suffered a great disaster—fire destroyed our office and our all documents, including our list of subscribers. On account of this we were compelled to suspend publication. However, thanks to the warm support of our friends and thousands of readers at home and abroad, we were able to resume publication before long, and the Japan Magazipe has come to be one of the greatest magazines published in the Far East.

The publication of this special number is a great pleasure to me, and I wish to express my warm thanks to the readers of the Japan Magazine.

However, I cannot be satisfied with the present condition of our magazine, and fear it is by no means commensurate in result with our labor in past years. But I am convinced that there is a bright future ahead, and we are determined to devote ourselves to the magazine's development, so as to make our contribution toward the welfare of this country, and the world in general. This cannot be accomplished without the support, the kindness, and the favor of our readers. This I bespeak with all my heart.

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Our Friends

The publication of the Japan Magazine this month has been made possible in large measure by the warm support of our many friends. For this we express our hearty appreciation.

In the following pages we take pleasure in telling something of the careers of some of these good friends of ours—men famed as leaders in this country.—Editor.

KINTARO HATTORI

Mr. Hattori is one of the Japanese millionaires and is better known as the "Watch King" or "Clock King" in this country. He is the owner of the Seikosha, the largest watch and clock manufacturing company in the Far East.

The incentive of his first interest in this industry is said to be that while he was a shop apprentice in Tokyo a long time ago, he used to go to a small watch shop whenver he was asked to take care of his master's child out side the house. Then he became interested in repairing watches. This was when he first began to take an interest in this business.

When he grew up to be a young man, he opened a small watch shop in Tokyo, and then he enlarged the shop gradually. In 1892 he established the present Seikosha, his own factory, in Tokyo.

At present he is president of the Watch and Clock Dealers' Association of Tokyo.

Productions of the Seikosha are not only sufficient to supply the demand in this country, but also are much exported to foreign countries.

He is said to be a merchant who makes effective use of his money.

He is also regarded as a man of character because he never shows his real feelings to his friends or others with whom he talks, but is always smiling whenever he meets peoples. He was born in Nagoya in 1863.

His wife Mrs. Manko Hattori, is the mother of many children.

KEIJIRO HORI

Mr. Hori is the president of the Osaka Shosen Kaisha, one of the two great shipping companies of Japan, and is director, or proprietor of many commercial companies. He is one of the most powerful business men in Osaka. He was born in January, 1867, in Ishikawa Prefecture, a son of Gohei Hori. He graduated from the Law College of the Tokyo Imperial University 1893. Immediately after graduation he entered the Osaka Shosen Kaisha, and reached his present post after many years' service. He is a man noted for his commonsence. He helped Mr. Tokugoro Nakabayashi, the former president of O. S. K. and now an adviser of the Seiyukai, very much while he was in the service of the company. He also is one of the most powerful men in Osaka.

KATSUTARO INABATAKE

Mr. Katsutaro Inabatake was the first man who succeeded in dyeing the khaki uniform cloth for the military officers in Japan. For this he was decorated with the Green Ribbon Medal. In 1920 he received the Third Class Order of Merit in consideration of his long service In 1911 he was nominated a member of the House of Peers by the Throne.

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He is elder son of Mr. Risuke Inabatake of Kyoto, born in October, 1862. While young he first wanted to be a teacher of a primary school, and entered the Kyoto Prefectural Normal School. However while he was a student there, he was found to have high intellectural capacity, by the Governor of Kyoto at that time, and later he was sent to France to study dyeing at government expence.

When he returned to Japan from France in 1840 after eight years' study in Europe, he was appointed professor of the Kyoto Dye Research Institute. The following year he was elected chief engineer of the Kyoto Textile Goods Manufacturing Company. Later he established the present Inabatake Shoten. He is president of the Osaka Chamber of Commerce at present.

Mrs. Tomiko Inabatake was born in 1826, and graduated from the Tokyo Music School.

EIZO ISHIZUKA

Mr. Ishizuka is one of the most successful men in government circles. He is a leading member of the House of Peers. He was born in Fukushima Prefecture, in 1864, a son of Wazo Ishizuka. He graduated from the Tokyo Imperial University. After graduation he entered the Bureau of Legislation. Subsequently he was in the service of the Government General of Formosa, the Government General of Korea, and the Kwantung Government. Later he was appointed president of the Oriental Development Company of Tokyo. Shortly after that he was nominated a member of the House of Peers. He rendered great services to the Oriental Development Co., until he was elected the president of the Japan Industrial Association recently. He has great influence as president of the Japan Industrial Association.

MARQUIS KINICHI KOMURA

He is the son of the late Marquis Jutaro Komura, a celebrated statesman and diplomatist of this country. He was born in 1856. He graduated from the Tokyo University, in 1864, at the head of his class.

Immediately after his graduation from the University, he entered the Foreign Office. At present he is chief of the Information Bureau of the Office. He is regarded as a man of greatly ability who may in the not distant future became foreign minister of Japan.

He is democratic both at home and at the Foreign Office, and opens his mind to anyone almost without exception. This makes him very popular.

He is the widely known as a man of new thought, and at the same time is in old Japanese drama. It is said that he has a more appreciative eye for dramatic works than many of those in the profession.

Marchioneps Komura is a daughter of Baron Shigenobu Hirayama, member of the privy Council, and president of the Japan Magazine. She is very popular in social circles.

SAIZABURO NISHIWAKI

Mr. Nishiwaki is one of the most powerful men in the Japanese financial world. At present he is director of the Nishikawa Bank and many different business concerns. He is one of the highest-tax payers in Niigata Prefecture. Born in a rich man's family in Echigo province, he entered the Peers' School. Later he studied at Cambridge University in England, after he left the Peer's School before he had completed the whole course. In 1865 he returned to Japan after several year's study in England, and established the present Nishikawa Bandk. He is a also a man of great culture and is interested in fine arts. He is respected as one of the most substantial men in the financial circles of this country.

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GENJIRO NOZAWA

Everybody knows Mr. Nozawa, who is proprietor of the Nozawa-Gumi, exporters and importers. He was born in Tokyo in 1864, the son of Mr. Unokichi Nozawa. Graduated from Keio University in 1834, immediately after he entered business. Later he established the present Nozawa-Gumi. He was once elected a special member of the Tokyo Chamber of Commerce, but he did not accept the post offered him. At present he is director of the Tokyo Shikifu Kaisha. He is one of the Genro of the Japanese business world.

KAHEI OTANI

Mr. Kahei Otani always will be remembered for his preeminent part in the development of the tea industry in Japan. He is proprietor of the Japan Tea Manufacturing Company. Besides he is proprieror, president, or director of several other industrial companies. He is a high tax-payer in Kanagawa Prefecture, and is a member of the House of Peers.

He was born in Miye Prefecture in December of the first year of Koka, that is 1841. In 1861 he came to Yokohama to engage in the tea industry. This was his first step on the road to success.

After he had succeeded in the development of the tea industry, he organized the Yokohama Tea Traders' Association, of which he was elected president. He was at one time chairman of the Yokohama City Assembly, and then president of the Yokohama Chamber of Commerce.

He visited Europe and America to study the conditions of commerce and industry shortly before he received the order of the third class of merit in recognition of his services in the development of the tea industry, in 1907. He is one of the leading members of the House of Peers at present. Worthy of the highest respect, Mr. Kahei Otani is one of the most successful men in the country.

VISCOUNT EIICHI SHIBUSAWA

Viscount Shibusawa, a great financier of Japan, was born in Saitama Prefecture, the son of a farmer, in 1829. From his youth he was in the service of the Tokugawa Government. In 1867-1868 he visited France. after he returned to Japan he entered the Financial Department. Later he established the present First Bank of Tokyo, which was the first established bank in Japan. After that he devoted himself to developing Japan's banking systems. It would be too much to say that most of the banks large and small in all parts of the country have been aided by Viscount Shibusawa. Later he established a commercial training institution, that is the former Tokyo Higher Commercial School, which is now called the Commercial University. The Tokyo Chamber of Commerce and the Banker's Club in Tokyo were also found by Viscount Shibusawa. In consideration of his great services to the State, he was created Baron and later Viscount.

BARON MORIMASA TAKEI

Baron Takei is the oldest member of the Privy Council. He was born in Himeji in 1829, the second son of Ryohachi Takei, a clansman in the province. Later, he established a family. He was an administrative officer in the early part of the Meiji Era.

In the second year of Meiji, that is 1839, when the Capital of Japan was transferred to Tokyo from Kyoto, he came to the new capital following the Emperor.

In Tokyo he was an official of the Department of Agriculture. In 1846 he was appointed Governor of Tottori Prefecture. He was nominated a member of the House of Peers in 1868. Shortly after that he was created Baron.

On the other hand he has had many connections with commercial and Industrial concerns in the principal cities of the country, especiallo with the banks under the management of Mr. Zenjiro Yasuda. His son, Mr. Morishige Takei is a noted musician, and at present he is a master of ceremonies in the Imperial Household Department and chief of the Music Bureau of the same department.

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The Imperial House and Social Work

By K. Togo

READERS of Japanese history find there has all along been close relation betw en the Imperial House and social work. The Imperial House was the pioneer in social work in this country, as is made evident in the chapters on social work in the history of Japanese civil administration by the late Dr. Inouye of the Home Department.

There were many instances of social work by the Imperial House in early days. Prince Shôtoku established four institutions for this work, the Seyaku-in (a charity dispensary), the Ryôbyô-in (a charity hospital), the Hiden-in (a poor house), and the Kyôden-in (a reformatory). Empress Kômyô also is said to have established and supported the Seyaku-in and the Hiden-in.

Such institutions were not supported to draw the people's hearts to the Imperial House, but from pure benevolence. Such work also, to some extent, was caused by the influence of Buddhism. This article will deal chiefly with the relations between the Imperial House and social work, since the Meiji Restoration.

Complete records relating to Imperial social work are difficult of access and what I relate in this article is mainly from memory.

The subject may be divided into three classes. The first is where the Imperial House established institutions; the second, where the Imperial House encouraged existing institutions, and the third, where the Imperial House donated from the Privy Purse toward relief funds when unexpected calamitier occurred.

The many instance of work founded by the Imperial House can be divided into two kinds:

(1) When Imperial donations were made on occassions of mourning or celebration, and (2) when donations were made at ordinary times.

Among the former are the donation of Yen 400,000 on the occasion of the mourning for the Empress-Dowager Eishô n the thirtieth year of Meiji to the poor relief fund, the donation of Yen 1,000,000 on the occasion of the mourning, for the Emperor Meiji in the first year of Taishô; that of Yen 600,000 on the occasion of the demise of the Empress-Dowager Shôken in the third year of Taishô; and Yen 1,000,000 donated on the accession to the throne of the present Emperor in the fourth year of Taishô to the poor relief fund.

With these donations relief funds were formed in every prefecture. Various kinds of social work were started in the prefectures with these funds. The people were filled with gratitude at this gracious benevolence and have contributed their efforts to add to the funds.

In the forty-fourth year of Meiji, the Emperor Meiji gave from the Privy Purse Yen 1,500,000 to found a charity institu tion for the sick poor. With this donation the famour Saiseikai (charity hospital) was established.

There are numerous instances where the Imperial House has encouraged existing institutions by donations or other special favour.

There has been: encouragement by Imperial visits, or by sending Imperial representatives to institutions of social work; encouragement of social workers by granting Imperial audience; and Imperial donations.

There is a leper-house, called the Fukusei-in, founded by a French missionary in 1887, A.D. in Shizuoka Prefecture The Emperor sent his chamberlains to this institution twice. In a suburb of Tokyo there is the Takinogama-gaku-en devoted to the education of feeble-minded boys and girls, established by Mr. Ishii in the twenty-fourth year of Meiji. When this institution was burnt down in 1920, A.D. and Mr. Ishii was greatly discouraged, Her Majesty the Empress sent a gracious message.

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Her Majesty favours the Japan Red Cross and the Ladies' Patriotic League by attendance in person at their annual general meetings. Her Majesty also visits the Tokyo Jikeikai Hospital and the Red Cross Hospital. Recently she visited the Izumibashi Charity Hospital.

When the Emperor was Crown Prince, and visited various parts of Japan, he favoured institutions of social work by sending his chamberlains to visit them. The Prince Regent, during his tour through Europe, offered donations to various charity hospitals of Japan.

When the Emperor Meiji visited the north-eastern districts he granted audience to social workers in those districts. When he visited Niigata prefecture and heard there were numerous blind persons in teose districts, he donated funds from the Privy Purse to the relief of the blind. Of late years, the Imperial House has invited leading social workers to the annual Imperial cherry and chrysanthemum garden parties.

The instances where the Imperial House has given donations are too numerous to mention. In the tenth year of Taishô the number of institutions favoured by Imperial donations was 270, and in 1922 it was over 280.

Among the chief organizations favoured by such donations are the Japan Red Cross Society, the Ladies' Patriotic League, the Tokyo Jikeikai Hospital, the Fukudenkai, the Okayama Orphanage, the Salvation Army, the Tokyo Poorhouse, the Kyoto Dispensary, the Akita Kannon-kô, the Katei-gakkô Reformatory, the Dôaisha, the Kumamoto Kaishun Hospital, the Osaka Bon-ai-fushokukai, the Kôbe Hô-on-gikai, the Fujin Kyôritsu Ikujikai Orphanage, etc.

When the Kyôto Association of Dispensaries was on the verge of disorganization, due to the business depression, about 1907, A.D., the Empress donated money to the fund of the association and saved it.

There are numerous instances of Imperial donations to relief funds for sufferers from calamities. The late Emperor Meiji made economies in bad years in order to donate to relief funds. In the case of the great earthquake in Mino, the tidal waves in the north-east, the bad harvests in the north-east, and the great earthquake in Kagoshima, the Emperor gave from the Privy Purse considerable sums, and sent his chamberlains to the suffering districts. When the Nikolaievk messacre occurred the Emperor expressed his gracious sympathy with the families of the survivors.

Organizations that have Imperial princes or princesses as presidents are follow:—

H.I.H. Prince Kan-in.....Japan Red Cross Society
H.I.H. Princess Kan-in.....Ladies' Patriotic League
H.I.H. Prince Fushimi....Saiseikai Association
H.I.H. Princess Fushimi..Fukudenkai Association
H.I.H. Princess Arisugawa...(lately decreased) Tokyo Jikeikai Hospital
H.I.H. Princess Arisugawa...(lately decreased) Fujin-kyôritsu-ikuji-kai
H.I.H. Prince Fushimi...Society of Supporters of Imperial Military Men.

There are also numerous minor associations that receive favours from the Imperial Family.

The progress of social work in the early years of Meiji was very slow as there was small need for it owing to the spirit of mutual aid among the people and the complete family system which was prevailing then. In recent years, however, there elements have somewhat lost their strength and the need for social work has greatly increased. But this need is small compared with other countries. For this reason social work in Japan has not made much progress up to the present.

There is special relation between the Imperial House and social work. The relations, between the Imperial House and the people are those of parents and children. The relations among the people are those of brothers and sisters. Today, the fundamental thought of social work is said to be social solidarity. Japan can, historically, be said to be a country of social solidarity. This has been the basis of the relations between the Imperial House and the people and of the

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Imperial House to social work. The Emperor's love of the people, therefore, of that of a parent for his children. From this feeling the Imperial House supports or establishes various institutions for social work.

The picture shows Mr. Ingram, a noted English gentleman of studying cherry trees, who recently came to Japan. Picture was made at the inner garden of the Imperial Hotel as he arrived recently.

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Birds as Natural Treasures of Japan

By Dr. Nagamichi Kuroda

IN European and American countries certain animals, plants and minerals are permanently preserved in their natural state as natural treasures. In Japan, too, a Society for Preserving Landscapes and Historic and Natural Treasures was established in 1914, with Marquis Yorimichi Tokugawa as its president, and in 1919 a Society for Investigation of Historic Relics, Landscapes and Natural Treasures was installed in the Home Affairs Department, of which the Home Minister was appointed President.

In this article I will describe the Japanese birds which have already been specified as natural monuments.

The birds specified since 1921 are the following eleven:—

(1) Cranes-Yashiro-mura, Kumake-gun, Yamaguchi Prefecture (Region where they flock).

(2) Cranes-Akune-mura, Izumi-gun, Kagoshima Prefecture (Region where the birds flock).

(3) Japanese storks-"Tsuruyama," Izushi-gun, Hyogo Prefecture (Breeding place).

(4) Lidth's Jays—Amami Oshima, Kagoshima Prefecture.

(5) Black-tailed Gulls—Kabushima, Sannohe-gun, Aomori Prefecture (Breeding place).

(6) Black-tailed Gulls—Fumishima, Hinokawa-gun, Shimane Prefecture (Breeding place).

(7) Swans-Higashi-Tsugaru, Aomori Prefecture (Region where they flock).

(8) Tristram's Woodpeckers—Tsushima, Nagasaki Prefecture (Region where they live).

(9) Japanese Ptarmigans—the Japanese Alps region.

(10) Long-tailed Fowls-Tosa, Kochi Prefecture.

(11) Chinese Magpies—Fukuoka and Saga Prefectures (Regions where they live).

Japanese Cranes

Of the cranes which have come over to Japan since olden times the following six species are well known:—

Tancho (Japanese Crane or Manchurian Crane; Megalornis japonensis (P. L. S. Müller.))

This is most widely known: covered with snowy white feathers, with greyish black around the neck, a beautiful red crown and black tertiaries wings; the wings thus cover the white tail when they are folded.

Kurotsuru (Eastern Common Crane; Megalornis grus lilfordi (Sharpe.)) This crane is covered with grey feathers, with a red crown on the head. They are of the same species as those commonly called cranes in Europe, being however distinguished as a subspecies.

Nabetsuru (Hooded Crane; megalornis monarchus (Temminek.))—

This species is smaller than the above two. It is covered with greyish black feathers, while its crown is a little reddish. Its head and neck are white.

Manazuru (White-necked Crane; Pseudogeranus Vipio (Pallas.))—

This is rather big; covered with greyish white feathers, while its head and occiput are white. It has red exposed parts on its face, and light grey wings.

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Fig. 1. A Group of Hooded Crane at Yashiro-mura, Yamaguchi Prefecture

Sodegurozuru (Siberian White Crane; Sarcogeranus leucogeranus. (Pallas.))

This is a little bigger, covered with white feathers. It has a red face and black flight feathers.

Anehazuru (Demoiselle Crane; Anthropoides virgo (Linnaeus.))—It has greysh plunage.

The front of its head is black, while there is a long white tuft behind its eyes.

Of the above six species, the commonest cranes which have immigrated to Japan since olden days are the hooded crane and white-necked crane, and it seems that Japanese crane (Tancho) has rather been rare. As to the remaining three species, they have seldom come over to Japan. Before the Restoration cranes were adequately protected, whereas they now come rarely, owing to the indiscriminate shooting of them throughout the country, except in two regions, Akune-mura, Kagoshima Prefecture, and Yashiro-mura, Yamaguchi Prefecture, which are regularly visited by flocks of them still at a certain period of the year, thanks to the old custom of taking care of them still prevailing. Cranes should be carefully preserved, and the above two regions were specified, above all, as "famous places where these birds flock" by the Home Department on March 3, 1921 in its Notification No. 38. Thanks to the protection thus given by the Government they have of late begun to increase in numbers; in Kagoshima Prefecture some hundred and fifty or sixty of them are seen and about sixty or seventy in Yamaguchi Prefecture. (See Fig. 1).

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Hooded crane and white-necked crane seem to be immigrating to Japan across the sea, some into Kagoshima Prefecture and others into Yamaguchi Prefecture through Korea from Eastern Siberia and Manchuria where they breed. Toward the end ofOctober every year they come over to Kagoshima in small flocks, and they arrive in Yamaguchi a little earlier, towards the middle of October. The season for their departure is the beginning of March every year.

It is for the purpose of spending winter that these cranes come to Japan. People who visit the two regions to see them increase every year. Cranes pick up food, alighting in paddy-fields or farms, instead of on trees. Their food consists of rice-hulls, shoots, roots, berries, aquatic mollusca, insects and small reptiles. They are especially fond of river snails. They eat loaches, but what they prefer is vegetables. In the daytime they search for food and go to roost in the evening, in bare rocky hills commanding a good view, most likely for the purpose of watching for enemies. Thanks to the efforts for preserving them we are able to see these graceful birds in large flocks flying in the azure or flocking in paddy-fields.

Japanese Storks

Japanese storks belong to the Ciconiidae species, and are scientifically named Ciconia. Ciconia boyciana Swinhoe. They apparently resemble in form the cranes we have described above but in scientific classification they are nearer herons. They are covered with white feathers, with black wing-coverts and flight feathers. The bill is mostly black, while the exposed parts around the eyes and legs are dark red. From olden times they seem to have been abundant in Japan, even in Tokyo they built their nests on the roofs of several temples, but those which were in Tokyo were all exterminated, meeting the same fate as cranes. However, in a place popularly called "Tsuruyama" (crane hill) in Idzushi-gun, Hyogo Prefecture, there are still to-day some twenty or thirty storks, and they are breeding readily year after year. While European storks "migrate those of Japan remain in the same locality all the year round, though a small number may move about. Tsuruyama was specified by the Government on the 3rd of March 1921, as a "famous region where these birds breed."

All the birds belonging to the crane species lay their eggs on the ground but storks build their nests exclusively in

Fig. 2. A family of Japanese Storks on a pine tree at Izushi, Hyogo prefecture

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trees. (See Fig. 2). The stork's nest built in pine trees in Idzushi, Hyogo Prefecture, is about one meter in diameter, making a shallow cup in shape. The stork lays from three to five eggs per clutch, white in colour and measures about 76 by 58 millimeters in size. The breeding season is from March to about the end of June each year. The parent bird catches food which she gives the nestlings. This species generally chooses animal matter as food; such as insects, small fishes, frogs, reptiles, fields-mice, etc. Cranes emit loud cries, but storks merely make a great chattering with their big bills in the breeding season.

Tsuru is the name indiscriminately assigned to cranes and storks.

Lidth's Jays of Amami-Ôshima

The Lidth's Jay is a bird belonging to the Corvidae species. Its only habitation is Amami-Oshima, Kagoshima Prefecture, and it is of one genus and one species. The scientific name is Lalocitta lidthi (Bonaparte). The lidth's jay is of almost the same size as a Japanese jay; its head, wings and tail are bright blue, while its back and under parts are covered with reddish chestnut colored feathers. Around its throat it has white shaft lines which can be distinctly seen, and at the end of its wings and tail there are large white patches. It is a very beautiful bird. (See Fig. 3) The Lidth's jay was specified, with the crane and Japanese stork, on March 3, 1921 as a natural treasure, because it is a remarkable species famous as a native of Japan and found no where else.

Fig. 3. An adult specimen of Lidth's Jay of Amami-oshima

This species was for the first time introduced to the scientific world by Prince Bonaparte in 1850. When he made his report on this bird, he only described Japan as its habitat. But in 1904 the late Mr. Allan Owston, a Yokohama resident, caught it in Amami-Oshima, and since then its home has been definitely known.

This bird, like the Japanese jay, inhabits woods, and, according to Mr. Seinosuke Uchida, its breeding-season is from the beginning of February to the end of March, during which it builds its nest in a hollow of a tree, and it is an interesting phenomenon that the eggs of this species are light blue and are not dappled like several jays. The number of eggs in one clutch is from three to five. Its food consists of the seeds of the Pasania and a small quantity of insects. It is said to eat sweet potatoes sometimes. Before the Great War the skins of this species were exported to Europe and America to the amount of several hundred to several thousand annually, as they are used to trim ladies hats. This species is not yet extinct, but if the protection had

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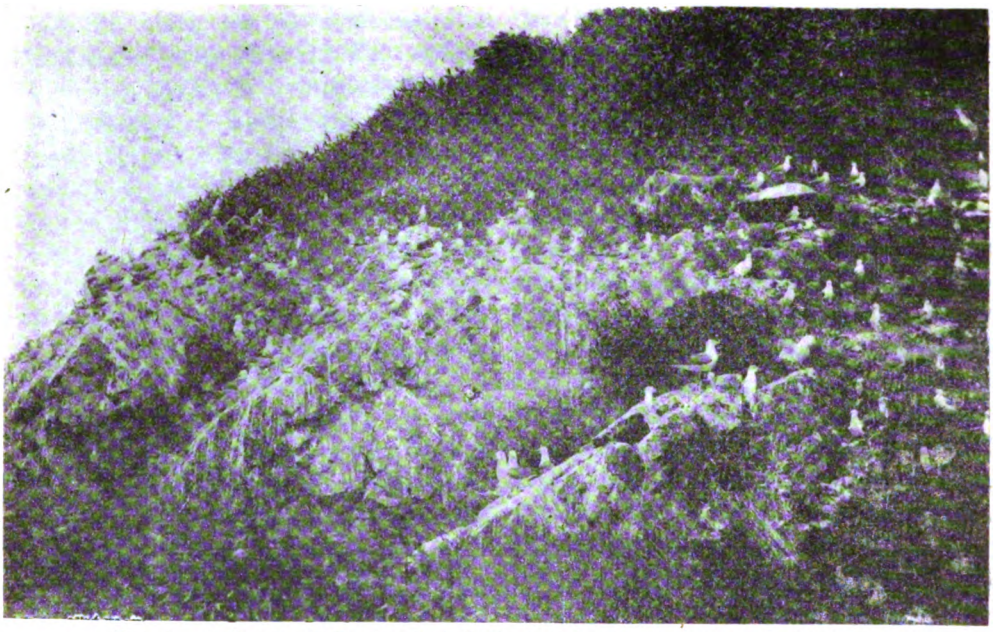

Fig. 4. A Group of Black-tailed Gull on Kabushima, Aomori Prefecture

not been expended as above mentioned, it is certain that the bird would become extinct, since its habitat is so limited.

Black-tailed Gulls

This bird belongs to the Laridae, and is scientifically called Larus crassirostris Vieillot. The adult is larger than the common black-headed gull. Its bill and legs are not red, and on its tail-feathers can be distinctly seen black bands, by which this species can be distinguished from other kinds. The black-headed gull is a migratory bird, but the black-tailed gull is a native of Japan, where it breeds and does not go far even in winter, flying to Formosa or Amoy, China, at the farthest. In other words, it is a native of the East. This species inhabits small isles in flocks on the Pacific side as well as along the coacts of the Sea of Japan. As it has narrow distribution, Kabushima in Aomori Prefecture and Fumishima in Shimane Prefecture, its breeding grounds are protected by law. Kabushima is a short distance from the shore, and it is a beautiful sight during the breeding season to see the island white with tremendous flocks of those gulls, (See Fig. 4). It is especially interesting at the beginning of summer. They

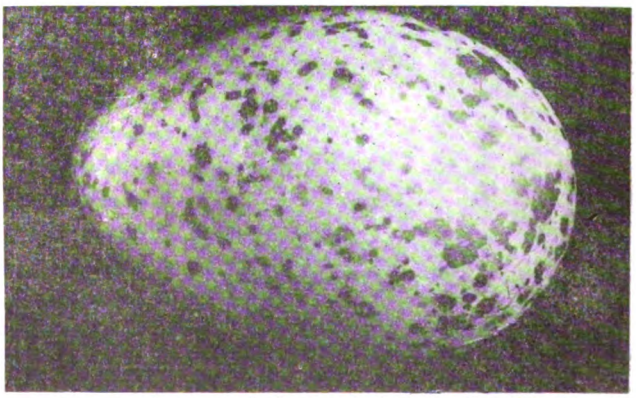

Fig. 5. An egg of black-tailed gull. Natural size

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arrive at Kabushima about the equinoctial week of spring, lay eggs during the month of May and hatch them at the end of the month. The nest is built in a depression in the ground or among rocks, and is covered with a little hay. The number of eggs is two or three, sometimes but very rarely four. The ground colour of the eggs is yellowish grey or light olive spotted with blackish brown or yellowish brown dapples. The size of the eggs is about 65 × 44 millimeters. (See Fig. 5). The hatching occupies about three weeks. The nestlings grow up from the beginning of July to the end of August and then fly away. It is a curious sight to see the young being trained for flight. They first flap their wings on the ground and try to fly, but soon fall to the ground after flying o the height of about one or two feet, then they try again and again, until they learn. The young bird is entirely different from the adult in the colour of feathers; at the beginning they are covered with down, and gradually their body gets smoky black and the edges of the feathers get light brown. (See Fig. 6.) The gulls seen in Tokyo Bay during summer are all black-tailed. We see some black gulls among the flocks of white adults; those black gulls are the young.

This principal food of this species is sardines, small cuttle-fish, small crustaceans, worms and insects.

Swans at Kominato, Aomori

There are two kinds of swans which migrate to Japan. "Ohakucho" or Wooper swan, Olor cygnus (Linnaeus), is and "Hakucho" or Eastern Bewick's swan, Olor bewikii minor (Key & Blas.) is the other. The former is covered with white feathers, the bill is yellow at the base and the yellow part extends up to under the nasal opening. The latter also is covered

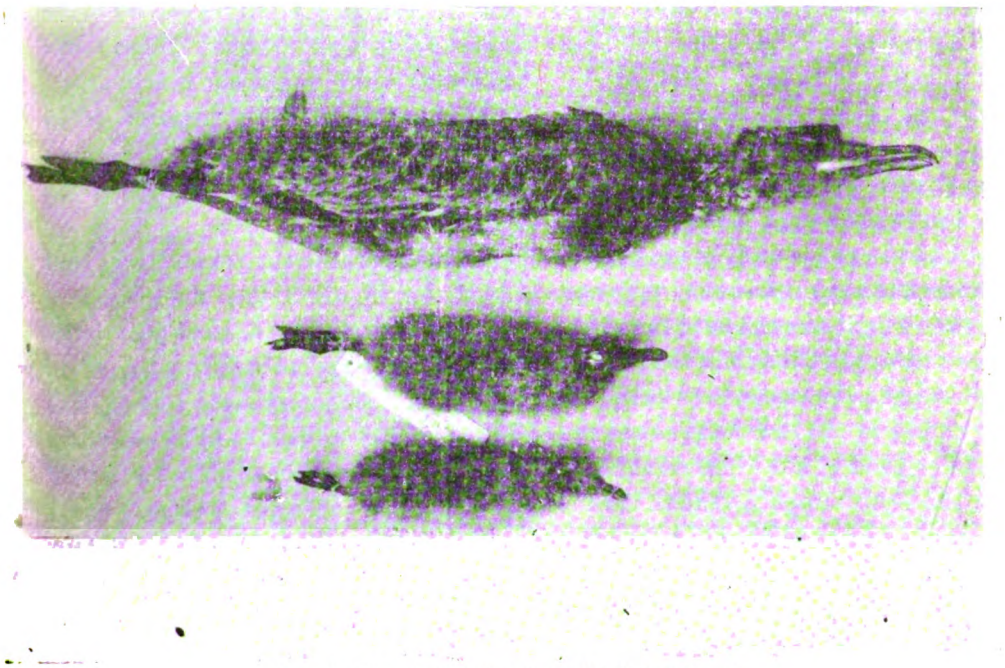

Fig. 6. Young specimens of black-tailed gull

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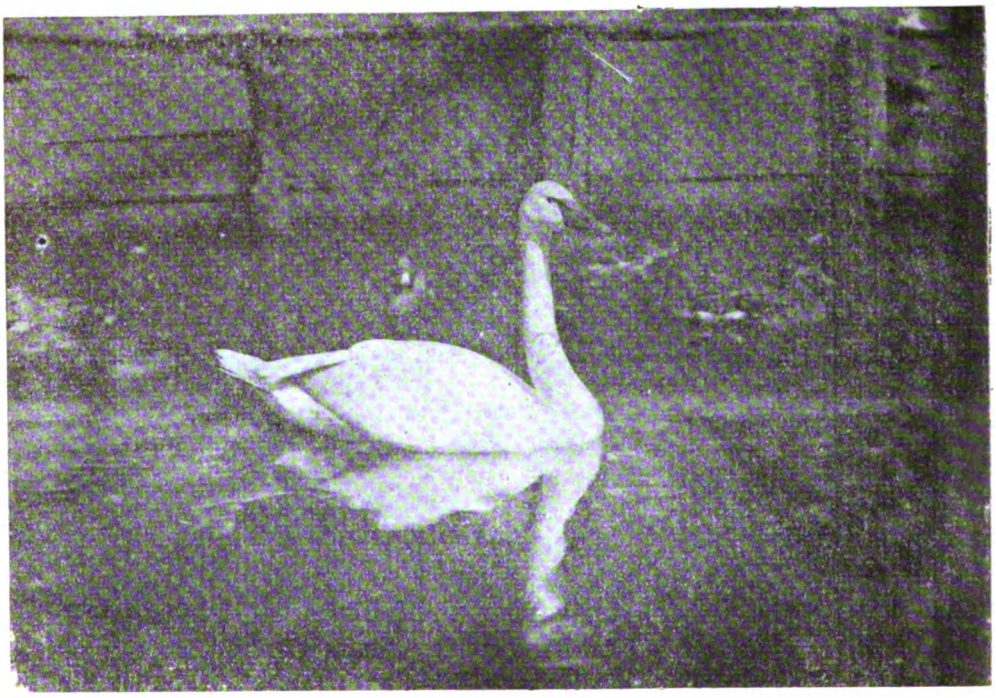

Fig. 7. An Eastern Bewick's Swan in captibity

with white feathers, but it is rather smaller han the former and the yellow part of the bill is limited to the bast. (See Fig. 7.)

Of the above two kinds of swans, wooper swan is more often found in Japan than Eastern Bewick's swan. Although the neighbourhood of Tokyo and Teganuma mene were visited in the past by a considerable number of swans, their number has by degrees decreased of late. However so many birds flock in winter to Kominato, Aomori Prefecture, even today, that the surface of the sea looks white with them. (See Fig. 8.) The reason is that not only has it been prohibited there to catch the swans, which the local people worshipped as messengers of the Shrine, but also they have been carefully protected. It is a graceful sight as in the case of the flocks of cranes in Yamaguchi and Kagoshima Prefectures, to see these swans flying over the sea. Though the swans do not breed in our country, they are justly entitled to be protected. No wonder that the Government specified Kominato for protection on March 8, 1922.

The swans generally inhabit lakes and rivers, but in winter they flock together on the coast. Those domesticated make us think they are quiet birds, but when they fly in flocks they make trumpet like cries, peculiar to them. Wild swans are timid as well as dainty. Their principal food consists of aquatic plants' roots, aquatic insects and their larvae, and they very seldom eat fish. They breed in Siberia about the month of May. The young are covered with greyish brown down and are not beautiful.

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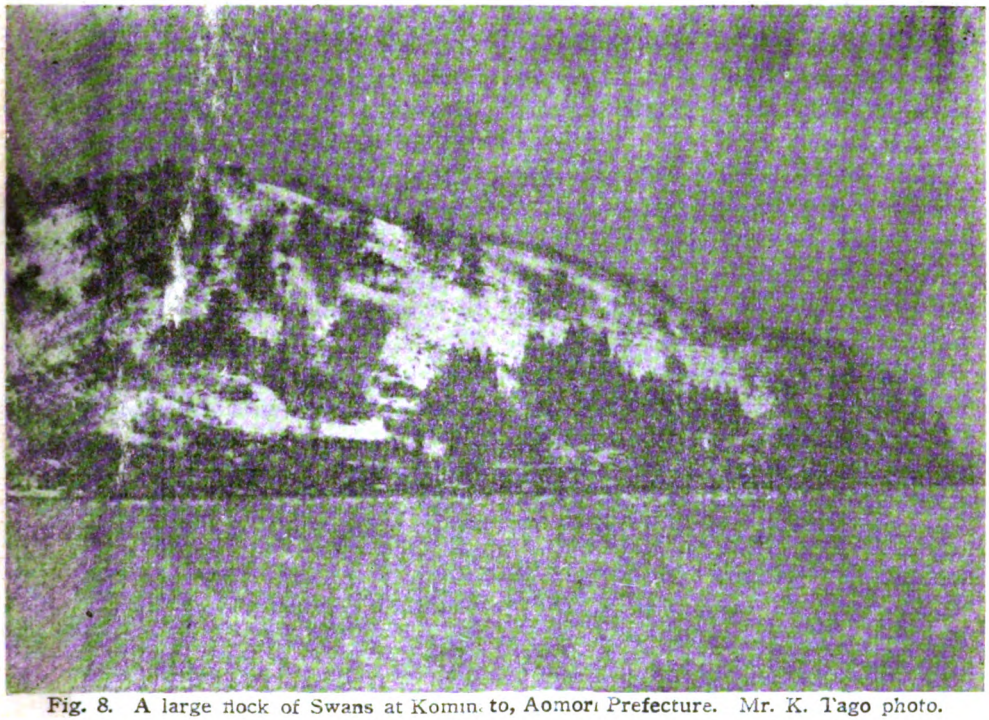

Fig. 8. A large flock of Swans at Komin. to, Aomori Prefecture. Mr. K. Tago photo.

Fig. 9. A pair of Tristram's Woodpecker of Tsushima. By permission of the Dept. of Home Affairs

Kitataki or Tristram's Woodpeckers in Tsushima

Kitataki or Tristram's woodpecker, (Thriponax richardsi (Trstram)) are scientifically classified as the Picidae family. Of those inhaviting Japan woodpeckers in Tsushima are the largest, with the Kumagera or Japanese great black woodpecker in Hokkaido. Kitataki are covered with black feathers, their underparts and rump are white: the male has a red head and cheeks while the female has no such red. (See Fig. 9.) Their distribution is limited to Tsushima and Korea, so far as is known. Those in Japan are the remnant of the birds which remained on Tsushima in ancient times when Tsushima was still connected with the Korean Peninsula by land. Therefore, they are rare birds. Although there still remain a fair number of these birds, they are now in danger of extinction on the island of Tsushima, owing to indiscriminate shooting to meet

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the demand abroad for specimens of their skins, in 1896—1901. On October 12, 1922 they were specified as "rare birds in Eastern Asia" to be carefully protected and preserved.

This species inhabits only vast thick forests. They scream kia kia while in flight, and in the forest kiaa kiaa. When their cries are high they can be heard for about half a mile. One can easily lacate them from their screaming together with the noise they make in pecking at bark of trees, but if one approaches them, they stop screaming and hide among the trunks. In most cases they do not emit more than one cry in one tree and fly over to another tree. In cloudy weather or in a slight rain Tristram's woodpeckers are most active. At dawn they search for food in a dense fog, flying from tree to tree, in the daytime they seem to lurk in the dark and when the dusk approaches they make their appearance again. This bird sometimes hops down on the ground. Sometimes we find a hole as large as a tray in the trunk of a tree, made by a woodpecker, This hole is not necessarily made for getting food but for laying eggs in it. The number of eggs is not definitely known, but it is supposed to be four, in consideration of those of allied species. The colour of the woodpecker's eggs is supposed to be lustrous snowy white and the breeding season is most likely Apr. and May.

Tristram's woodpeckers generally eat various kinds of insects. In most cases they make a hole in a rotten trunk and pick insects from it. Sometimes they make holes in the trunks of young trees, but this is ascribed to their habit of sharpening the abraded tip of their bill and not for food. I also am of this opinion.

Fig. 10. Japanese Ptarmigan (an adult male in summer plumage) on Yakushidake, Yamanashi Prefecture. Mr. K. Nonogaki photo.

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Raichô or Japanese Ptarmigans in the Japanese Alps

Japanese ptarmigans belong to the Tetraonidae family, their scientific name being Lagopus mutus japonicus Clark. They are considered a subspecies of the European ptarmigans. This bird changes the colour of its feathers in summer and winter; in summer it is apparetly black, vermiculated with brown lines on the back and with white feathes on the wings and lower breast. (See Fig. 10.) The female is more yellow. However when winter comes both the male and female change the colour of the whole body to snowy white, with black remaining on the larger part of the tail. The male still retains black on the lores. This change of colour in summer and winter does not occur all of sudden, but gradually. Accordingly the autumn plumage as well as the spring plumage grows after all; in other words, the plumage in the interval between summer and winter makes its appearance in many different stages. This bird has hair on its legs and toes.

In Japan the ptarmigan never migrates to any farther region, fixing its home exclusively in the Japanese Alps. The ptarmigan living in Chishima or Kurile Islands in the northern part of Japan is of a different subspecies from that of the Japanese Alps ptarmign. As it is not intelligent climbers. Since ancient times the ptarmigan has been protected by religious faith, thanks to which it has survived to the present day. But, in comparison with the past, the number has decreased. The patrmigan was specified as a natural treasure on October 12, 1922.

Ptarmigans are all in all mountain birds; besides, they do not live except at

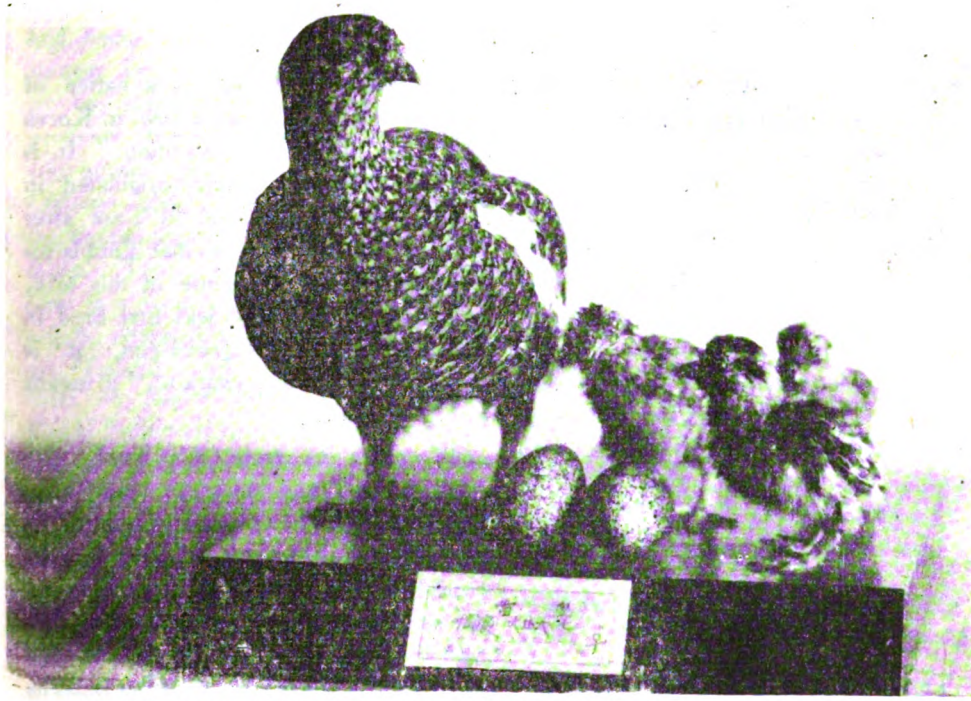

Fig. 11. Japanese Ptarmigan (an adult female with downy youngs and eggs) from Nagano Prefecture

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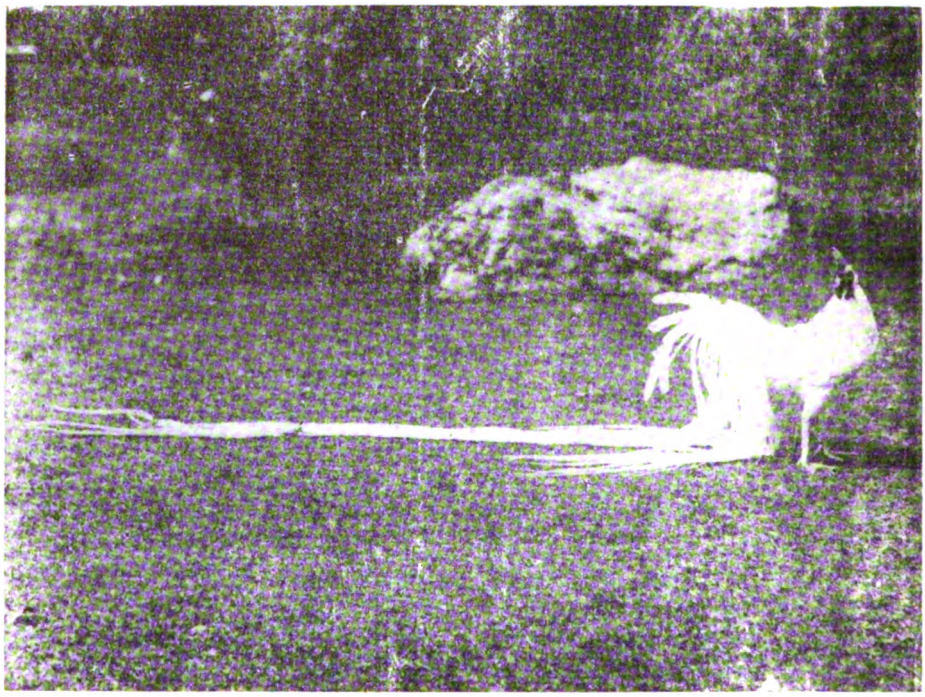

Fig. 12. Long-tailed Fowl (an adult male) Mr. T. Mitsui photograph

the snow line. Mostly they inhabit rocky mountains very high apove the sea level, except when the weather is bad, on which occasion they fly down a little. They build their nests and lay eggs in a depression in mountaineous regions toward May and June. They lay their eggs in a nest made of twigs and grass. As to the number of the eggs, it is unknown, but is presumed to be more than seven or eight. The eggs are olive, with dark reddish brown or dark brown fine dapples, the size being about 46 × 33 millimeters. (See Fig. 11). The ptarmigan eats tender roots, seeds and berries.

Chobikei or Long-tailed Fowls of Tosa

This long-tailed fowl of Tosa Province is a breed of the domestic fowl, but has the peculiarity of its very long tail feathers. This curious fowl is not a native of Japan. There was such a fowl in Korea according to Korean tradition. It is supposed that this species originated in Korea and was improved in Tosa after having introduced there, so that Tosa is today considered as the home of this bird. In Japan, as the fowl was first bred in Shinowara-mura, Nagoaka-gun, it is popularly called "Shinowara-tō." tō means locally a breed.

In order to tame this fowl, one gives it food and water in vessels just beside the perch in a tall cage. The lower part of the cage is made as dark as possible so that the bird will not alight on the ground. Once every morning the owner of the fowl winds up its tail and lets it walk about, while the owner holes its tail high. The tail sometimes reaches from ten to more than fifteen feet. (See

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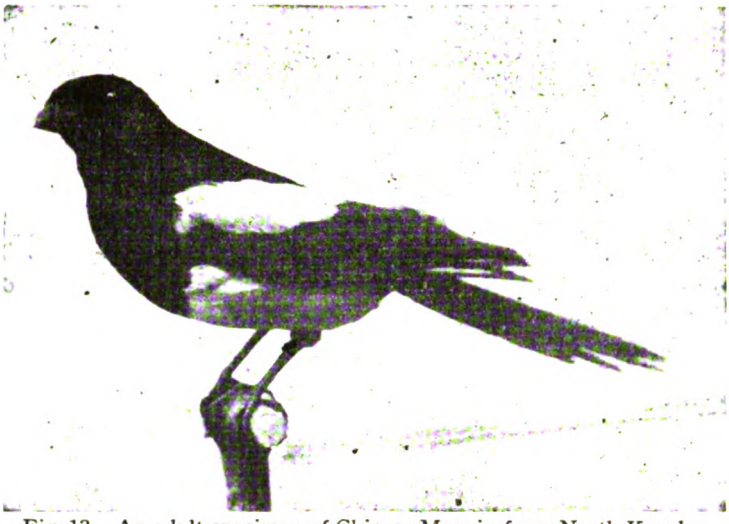

Fig. 13. An adult specimen of Chinese Magpie from North Kyushu

Fig. 12.) In foreign countries this fowl is highly prized. On account of strictness the long-tailed fowl has less productive power than any other domestic fowls, only a very few number out of the eggs laid being hatched. In these circumstances, this curious fowl is worth while to be preserved as one of the most precious natural monuments, as a domestic animal peculiar to Japan, and on October 12th, 1922 it was specified by the home department as a natural monument. Thanks to this means of protection, it is expected that a far better breed will be obtained in future. In Tosa, there are Totenkō and Sakawa-tō (domestic fowl of Sakawa-mura, Takaoka-gun, Kochi Prefecture), both resembling to the long-tailed fowl, while we can find, on the contrary, small Uzura-chabo or quail-bantams, who have no tail at all. These curious birds are also to be prized highly as natural monuments.

Kasasagi or Chinese Magpies in Northern Kyushū

The magpie belongs to the Corvidae Family, and is scientifically called *Pica pica sericea* Gould. The upper part of its body is covered with beautiful black feathers with greenish purple lustre. Its rump is of metallic lustre, while it has white scapulars and lower breast. The inner webs of its flight feathers are also white, and the tail is long and black with metallic lustre. (See Fig. 13.) This species is distributed over Korea, Manchuria, China, Formosa, the island of Hainan and reaches as far as Upper Burmah. In Japan they are only found in a small northern part of Kyushu, except Korea and Formosa. It is most likely that they were first introduced to Japan when the Great Taicoon sent the expeditionary troops to Korea in the olden times. This is the reason why they are found in some part of Fukuoka Prefecture, smaller parts of Saga and Nagasaki Prefectures, Originally the Chinese magpie is a non-migratory bird, so that it does not move its habitatian any farther than it was first immigrated. The magpie finds its enemy in crows.

The breeding season of this species is April, and it is usual that the male and female live together. Its nest is built of

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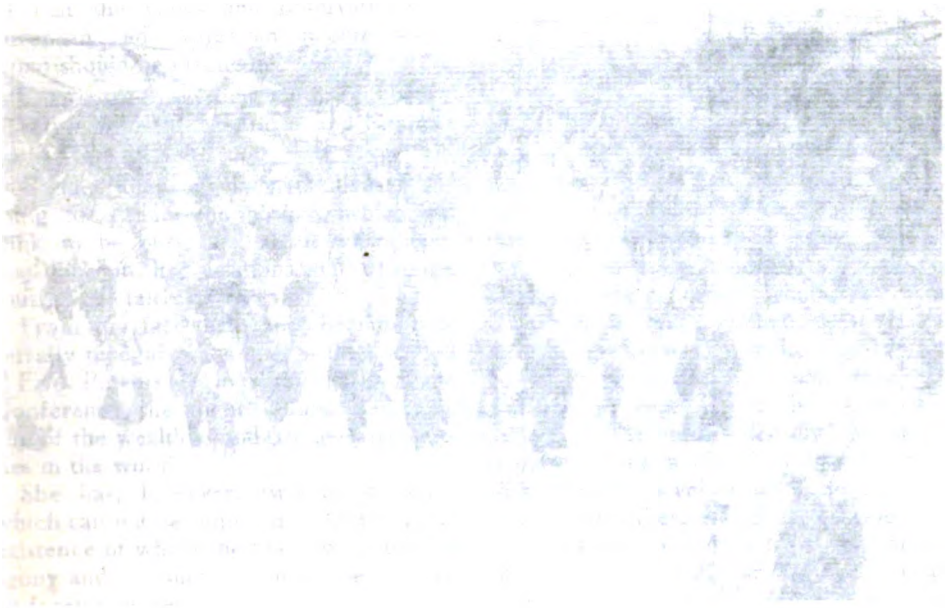

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twigs, clay, pieces of paper. rags, hairs etc., which is of a bulky domed structure. The number of eggs of a clutch is six or seven. The eggs are black in their ground colour and finely dappled with light pale, light purple and brown spots. The size of the eggs is 35×23 millimeters. This bird eats insects, small mammals, eggs, young birds, fishes, etc., and as to vegetable food, seeds of persimmons, grapes-pears, egg-apples, etc. are generally taken. For this reason, this bird is harmful to human beings in some respects, while it is useful to them on the other hand, and it makes no harm at all to preserve them in Northern Kyushu, in a small number. Therefore, this species was specified as a natural monument on October 12, 1922 on the ground that it is a famous animal beyond the sphere of domestic animals which first immigrated from a foreign land and is still left in a wild condition.

The above is all about the birds at present specified by the Japanese Government as natural monuments of the nation, to which the readers' special attention is invited for minute observation of their lives, methods of protecting and multiplying them and others. If they were mere artificial monuments they might be remade again by human power and ability. However, a natural product, once got extinct on this earth, shall never be reproduced; it would be beyond human power. In this sense, it must be brought home to everybody how precious these rare birds are for our nation.

The Annual Festival of the Yasukuni Shrine, Tokyo.

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Vindication of Japan

(OPEN LETTER TO AN ENGLISHMAN AND AN AMERICAN)

By Hideo Yasuoka

I HAVE great respect for you as gentlemen and I am well aware that, as individuals, you are large-harted and sympathetic and your observations of Japanese things are precies and thoughtful. It is to my great regret, however, to find that, in spite of your individual sympathies and thoughtfulness, what you often say and write, about Japan and the Japanese differs little from the sheer misunderstandings prevalent in England and in the United States.

The cause of these misunderstandings is clear. With few exceptions, most of the observations of European and American people about Japan and the Japanese have depended upon conversations with some Japanese—in most cases flagmentary and diplomatic without any unification—or upon he writings of people not Japanese.

These being the circumstances it is natural that the views and observations of European and American people about Japan should be erroneous.

I am sorry to say that you are no better than the ordinary American and Englishman in this respect.

To clear these misunderstandings I am going to explain the posion, which we think to be ours, and about what Japan has done in her lelations with foreign coutries, as fairly as I can.

From the fact that Japan became universally recognized as one of the socalled "Five Powers" since the Paris Peace Conference, she might be supporsed to be one of the wealthies and stronges to countries in the world.

She has, however, two weak points which can not be removed, and from the existence of which she has always suffered agony and loss such as can not be realized by foreign powers.

One of these two weak points is the fact that the other powers are of the same race while Japan belongs to a difference race. The other is that Japan's territory is too small for her great population and its late of increase.

The first is a fact too well knowd to you, Englishman and America. We are not allowed to emigrate freely to English and American territory or colonies on the sole ground that we do not belong to the white people. Restriction is enforced even on Japanese who tour through these places or who stay there for a time. Moreover even Japanese residents in these places are being robbed of theit property rights or their occupations are being restricted by law. In some places, there is even fear that the Japanese residents may be expelled. When we think of Japan's present high position in international society, we can not but be surprised at these contradictory phenomena. In this respect, though Japan is one of the Five Powers of the world as a state, it must be admitted that she is being trested as a special community as a people.

Japan's over-population is clear from the density of her population. There are, of course, a few countries such as Holland and Belgium which are more densely populated than Japan. However, when we compare Japan's topography with these two countries and when we consider the ratio of arable land to the total areas of these three countries, what aspect does this problem take? When the areas of land where men can make a living are compared with the total populations in these three countries, it is found that Japan is the most densely populated country in the world. In fact the area of arable land is very small in Japan.

However, there would be no reason for the Japanese to complain of the shortage of arable land if Japan produced coal, petroleum, iron, etc., which are necessary to the manufacturing industry in abundance. The production of these materials is very small in our country. We must

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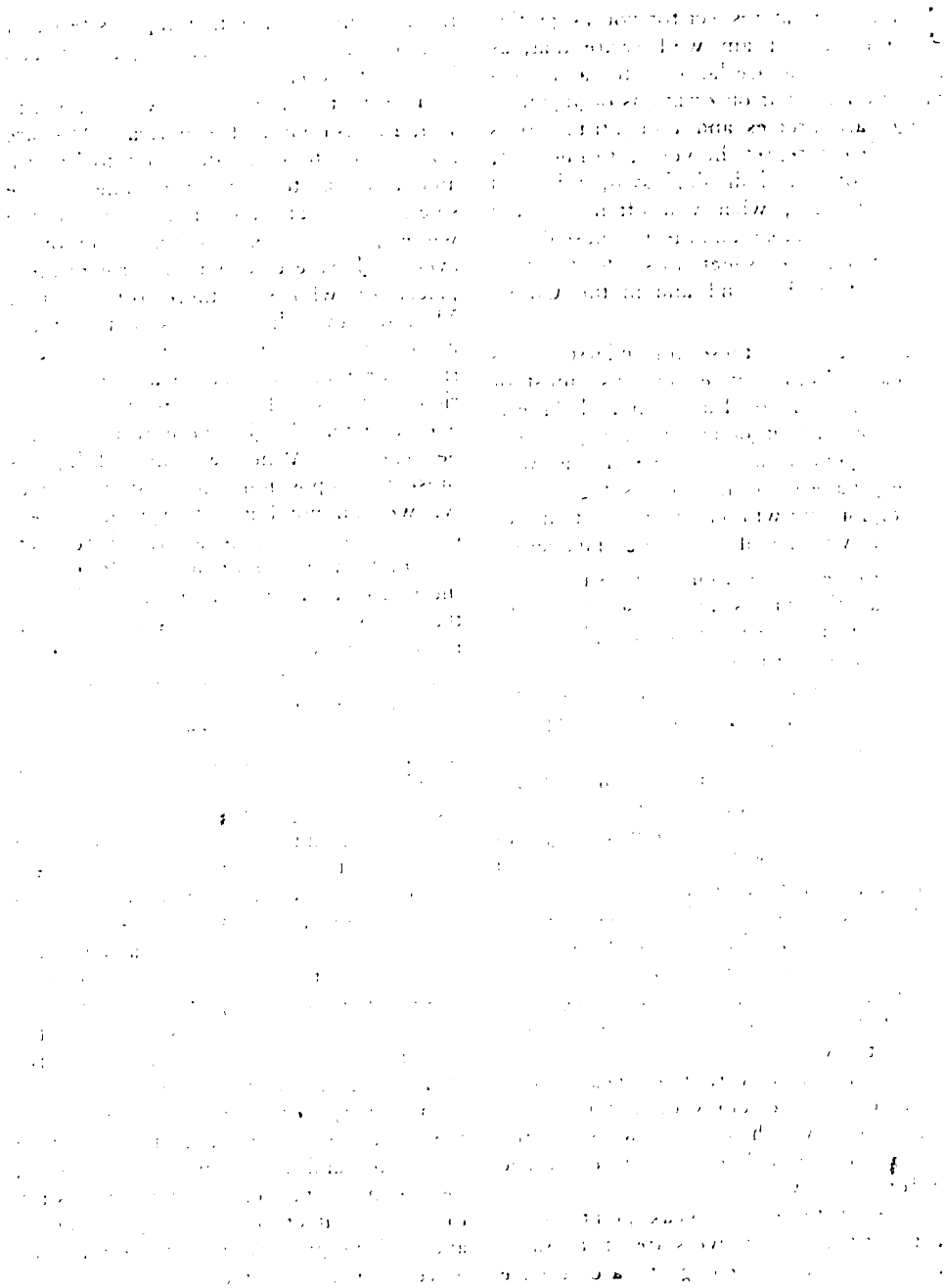

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import most of the iron and petroleum we use.

In short, Japan's present condition may be summed up in the few words,—"Too many children in a poor family." There may be no need for further demonstration of how Japan is suffering from this predicament. However, the Japanese are not the people to look on these disadvantages as their predestination with resignation and to give up without an effort. Nor are they so reckless as to dare to do unlawful acts which our international common sense does not permit, to remedy the disadvantageous position of Japan.

The Japanese have not the heart to impeach other nations, even though they are being treated as a special people. Nor are they so foolhardy as to combine all the coloured people in the world to fight the white people. The known what would be the result of such a war too well. Instead, Japan desires the abolition of race discrimination, which she advocated at the Peace Conference.

On the other hand Japan will always be ready to give proper attention to, and, make the necessary efforts regarding the concrete problems concerning the rights and interests of her people in foreign lands. Japan has no territorial ambition, though she is poor in natural resources and though she is over-populated. In this respect Japan is just the same as other powers. The Japanese are only thinking that to compensate the loss from their two weak points they must encourage the emigration of their people to where they are allowed to settle, and must make the utmost efforts for the promotion of their industry and export trade. They honestly think that these are the essential conditions for their existence as a nation.

In England and America there are many people who attach too much importance to the discrimination of race. Some of them think that the white people and the coloured people are two incomparable races. There are some who think there will be a race war in future. In such arguments Japan is sure to be referred to and we feel displeased on all such occassions.

Such arguments for a future race war are numerous, I will mention one of the most recent examples. The scheme of England for the construction of the Singapore naval base is against Japan. It is an open secret. Even Lord Grey, who made a long speech in opposition to this scheme, said in his speech, "If there is a war between England and Japan, that war will be a race war." These words may imply some suggestions, but they are annoying to us Japanese. The arguments about race discrimination and a race war in the past ten twenty years have been too numerous to mention.

It is a difficult task even for a specialist to define the differences between races. The problem is a vague one when viewed with common sense. From the political or international aspect this problem has no meaning. For instance, Japan was most powerful friend to the Allied powers in the recent World War, while Turkey sided with Germany and Austria. China also was on the side of the Allies. In this war white people fought against white people and coloured people fought against coloured people. The motive power which governs international affairs is not the difference of race but the difference of views. This principle was established in the recent great war.

Recently some people in England and other countries fear possible alliance of Turkey with Russia. This also shows that international alliances and conflicts are caused by reasons other than difference of race.

As an international problem the difference of race is entirely meaningless. Nevertheless England, which was in alliance with Japan for twenty years and the United States, which ran the risk of dissolution for the emancipation the coloured slaves, have entertained prejudices against Japan, based on the difference of race, and let Japan suffer agony and loss to this day.

It should be easy for you to see whether this is right or wrong.

Of late years there are some who realise Japan's over-population and her poverty in natural resources, among the

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English and American people. To our great regret, however, these view are generally used to form the presumption that Japan does not on that occount give up territorial ambition. To maintain that over-population and poverty in natural resources fosters territorial ambition is paralled to the populate that poor men are always robbers. There are some wealthy men who do wrong to make more money. Also some countries, may dare to commit wrongs to make them richer, even though they are already rich enough. On the other hand there are many honest people among the poor. Some of them may be poor because of their honestly. Some may be obliged to be honest because they are poor.

I wan: you to remember that there is a country which, though suffering from over-population and poverty in resources, has no territorial ambition, which is faithful to the international code and which is apprehensive of being suspected by other powers of hugging ambitions.

Of course Japan may have committed errors during the course of years. However, there has been nothing meriting the blame of other countries in the course Japan has taken since she opened her ports to western countries. We can not find anything savouring of territorial ambition, of violence, or of oppression in her relations with other countries in her history since the Meiji Restoration.

The wars Japan has waged since she opened her country are the Conquest of Formosa, the Japan-China War, the Baxer Rising, the Japan-Russia War, the conflict with the Germans at Tingtau, the war with the Bolsheviks in Siberia and the occupation of—Northern Sagalin.

The conquest of Formosa was inevitable as China refused to take responsibility for the injury the Japanese sustained in Formosa on the ground that Formosa was not under the government of China. The Japan-China War was waged to support the independence of Korea, which was vital to Japan's interests. The despatch of troops to Peking at the time or the Boxer Riding was done in co-operation with the other foreign powers to protect the foreign residents at Peking. The Japan-Russia War was in self-defence against the invasion of Russia in the Far East. The battle with the Germans at Tingtau was a part of the European War in which Japan participated as the Ally of England. The despatch of troops to Siberia was to assist the Czecho Slovaks and to protect the Japanese residents in Siberia from the outrages of the Bolsheviks. The despatch of troops to North Saghalien was to effect a guarantee occupation for the Nikolaevsk massacre, and the question will be settled in the future Japan-Russia negotiation. All of the Japanese military expeditions to foreign lands have been caused unevitably by the actions of these countries. There has been not a war Japan engaged, which was caused by her aggressive or territorial ambitions. When we turn our eyes to Japan's ancient history it will be found that there is no country in the wide world which has so few wars with foreign countries as Japan.

The European War gave a great lesson to the Japanese by teaching what great trouble and loss modern wars bring to both conqueror and conquered. The Japanese came to hate war more than ever. Even if the Japanese had been cherishing militaristic ideal, they must have been disillusioned by the lessons of the European War. If foreigners could read Japanese books freely there would be no need for these explanations of mine. If Japan can be called a militaristic country there is no country in the world that cannot be so called.

In Japan bitter complaints against the militaristic factoin have been heard among the people. Foreigners who hear these complaints, think that Japan is militaristic in her foreign policy. This is a great error. The people's complaints against the militaristic faction have been raised by (1) the fact that the foundation of the clan cliques, looked upon as the people's enemy, have existed in the army and navy and most of the chiefs of the clan chiques are or have been military men, and (2) the fact that military men, have been in power in the political world also and accordingly the navy and

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army have been taking the lion's share of the budget; further the attitude of the militarist toward the people has the been arrogant. Blame and complaint against the militaristic faction have become more violent since the early years of the Taisho era, when Prince Katsura crushed the the Saionji Cabinet by his plan for the expansion of the army, giving a great shock to the people. In short, these complaints of the Japanese people against the militarists are the result of the conflict between the military clique and the rest of the people.

Of course the duty of the military is to guard the country in time of emergency, and it is natural for them to make preparations for war in time of peace. It also is only natural that these preparations are the more thorough when the military chiefs have power in the political world and are in a position to take the lions share in the budget. The late Prince Yamagata, who ratained a great power as the head of the military clique for many years, was prudent and reserved in his policy toward foreign countries. Since the Washigton Conference the advacacy of armament reduction has become powerful in Japan, and the authorities have been obliged to reduce not only naval preparations but also those of the army. If foreigners would remember these facts they would perceive that their fears of Japan as a militariestic nation are only a mightmare. For many years, Japan's attitude toward Russia and China has shown how careful she has been to avert unnecessary conflicts with those countries. If Korea had gone under the dominion of another country it would have been as if Japan had a dagger pointed at her breast. This is clear from the geography of the Far East. Therefore, it has been Japan's national policy to protect Korea from foreign invasions. The Japan-China War and the Japan-Russia War were waged for this reason. How petient Japan was before beginning these wars should be clear to foreigners who have read the modern history of the Far East. Japan's attitude toward the anti-Japanese movements in China shows how great is Japan's forebearance. It was reasonable when the English and American people showed great excitement after the Lincheng affair. The anti-Japanese movement in China, however, is much more important and is enough to arouse greater excitement among the injured people because at the head of the anti-Japanese agitation is the group of military men influential in the politics of China while the Lincheng affair was created by bandits. The Japanese government, however, is only trying to cause the anti-Japanese movement to cease by persuasion and protest. Even among the resolutions passed by bodies of Japanese who are sustaining direct loss from the agitation there is none which suggests a war against China. Not only this but the Japanese government is planning culturel enterprises in China.

If you and your countrymen are enlightened by this statement of Japan's position by a insignificant Japanese, I will be more than satisfied.

It is a weak point common to all men to suspect others when there is not sufficient reason to do so. It is natural for us to show caution even against people in the streets who are strangly clad. It is also natural for the English and Americans to suspect Japanese whose colour and made of living are different from their own.

However, the international relations of the present day are connecting the several countries more and more closely. They are quite different from people bassing in the street. The economic, political and cultural bonds which tie the different nations together are very strong.

In this world of ours it is essential to study the conditions of other countries to avoid misunderstandings, thus to ensure the well-being of international intercourse. If we are ignorant of the conditions in other countries we shall easily be led astray by rumoure and incur great loss. For instance a rumour was spread about the Lincheng affairs that Japan was at the back of bandit's outrage.

The doupts among foreign nations of Japan seems to have somewhat decreased

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since the Washington Conference, but we are sorry to see that such suspicious of Japan are still possible. They all are caused by ignorance of conditions in Japan and we want foreigners to endeavour more than ever to understand our country.

I believe you will be kind enough to appreciate my true feeling in stating these thoughts, which are common among the Japanese people, for your consideration.

Cherry Blossoms on rainy day.

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The Official System of Japan

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The Official System of Japan

TO a Japonese the working of the official system of his own country is as easily comprehensible as that of England or China is to an Englishman or a Chinese. Once in an interview, an American gentleman said to the Mayor of Tokyo by way of compliment, "I hope you will soon reach the post of Governor." The Mayor looked perplexed at this remark, for in Japan the Mayor of Tokyo is looked upon with more respect than a local Governor and so does not look to advancement to that position, where as the gentleman was comparing it to a state governorship of America. The Mayor of Tokyo like the Lord Mayor of London, has an exalted status, and though a civilian is respected more highly than a prefectural governor. Except the last Mayor, H.E. Mr. Hidejirô Nagata, all the preceding Mayors of Tokyo were either ex-Ministers of State or men of equal abilities or honour.

The centre of government of Japan is the Ministry. The head of the Ministry is the Prime Minister. The Ministry consists of the following departments:

Department of Foreign Affairs (Foreign Office).
Department of Home Affairs (Home Office).
Department of Army (War Office).
Department of Navy (Navy Office).
Department of Justice.
Department of Education.
Department of Agriculture and Forestry.
Department of Commerce and Industry.
Department of Communications.
Department of Railways.

Besides the above, all such governments as the Chôsen Government-General, Sahalien Government-General, and the South-Sea Government-General directly belong to the Ministry. In the Ministry, under the Premier is the chief secretary, to whom the following bureaus are subordinate:

Bureau of Pensions—deals with the pensions and annuities given to officials.

Bureau of printing—undertakes the printing of the Official Gazette, postcards, postage stamps, etc., commissioned by the Department of Communications, and also the bank notes issued by the Bank of Japan.

Bureau of Legislation—supervises and examines the acts of legislation, or decrees issued by each of the different Department.

Bureau of Decorations—transacts the business connected with showing of appreciation where rewards are due, or giving decorations, etc.

Bureau of Colonization—transacts all affairs connected with oversea colonies.

Census Bureau—undertakes censustaking, and all other affairs relative to population.

Besides, all the supreme boards of investigation belong to the Ministry. The head of each Department is a Minister of State, with two vice-Ministers under him, and directs all bureaus belonging to the particular Department, each bureau in turn being governed by a Director. Under such Director are *Sanjikan* (Councillors), *Shokikan* (Secretaries) and *Jimukan* (Executive officers) in the graduations of rank. Of the Councillors only one is a properly so-called counillor while all the rest are appointed as chiefs of the Sections which are the subdivisions of each bureau. But they all, the Councillor proper and others, participate in the formulating of any decree or law to be issued by the particular Department to which they belong. Some of the Secretaries and the Executive officers are assigned the duties of the Chiefs of the Sections or are sometimes allotted duties inferior to the above. The difference of these three designations consists in the difference of ranks of the officials who are appointed to those duties.

The vice-Ministers are two in number, one from the political party in power, and

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the other a standing functionary entrusted with the execution of actual business. This two-fold appointment is to secure the continuity of government business, by the stationary vice-Minister, in the emergencies of the change of the cabinet. The other vice-Minister, a party man, is of couse liable to resignation with the change of the cabinet to which he helongs. Each of the Ministers keeps a secretary or two under him.

Now we shall give a list showing what kind of transactions are undertaken by the different bureaus belonging to each of the ten Departments of the Government:

The Department of Foreign Affairs:

Bureau of Asiatic Affairs—transacts all diplomatic affairs pertaining to Asia.

Bureau of European & American Affairs — transacts all diplomatic affairs pertaining to Europe and America.

Bureau of Commerce — transacts all the affairs pertaining to international commerce.

Bureau of Treaty—transacts all the business pertaining to the international treaties.

Bureau of Intelligence—transacts the transmitting or receiving of international news.

Besides these bureaus, it need hardly be said that the Ambassadors, Ministers, *Charges d'Affaires*, Consuls - General, Consuls, representing Japan are under the Foreign Office.

The Department of Home Affairs:

Bureau of Shrines—transacts the business pertaining to the *Shinto* shrines and Buddhist temples.

Bureau of Provinces — transacts the affairs pertaining to the home provinces.

Bureau of Social Affairs—trasacts all the affairs relative to social policies.

Bureau of Police Affairs—transacts all the affatrs pertaining to policing and maintenance of peace.

Bureau of Civil Engineering—transacts all the affairs pertaining to the civil engineering works carried out at home.

Bureau of Sanitary Affairs—transacts all the affairs pertaining to the sanitary measures adopted at home.

Bureau of City Planning—transacts the affairs pertaining to the city planning of such great cities as Tokyo, Osaka, etc.

Besides the above, all the prefectural governments are under the Home Office.

The Department of Finance:

Bureau of Accountantship—supervises all the national accounts.

Bureau of Taxes — transacts all the affairs pertaining to taxation.

Bureau of Finance—transacts all the affairs pertaining to finances.

Bureau of Banking—transacts all the affairs pertaining to banking business.

The Mint - transacts the business of minting coins (the bank notes are made by the Printing Bureau).

Bureau of Monopolies—transacts the monopoly of tobacco and salt.

The custom-house, tax offices, and brewery testing offices are also under the same Department.

The Department of the Army:

Personnel Burean — transacts all the promotions or appointments or metes out punishment in the army.

Bureau of Military Affairs—transacts all military affairs.

Bureau of Ordnance — transacts the business concerning the ordnance and other war arms.

Paymaster's Bureau — transacts accounts, clothing stuff, provisions, building, etc.

Medical Affairs Bureau—transacts all medical affairs in the army.

Horse Administration Bureau—transacts the business concerning army horses.

Aviation Bureau—transacts the business pertaining to airships and aeroplanes.

Legal Affairs of Bureau—transacts all the legal affairs the army.

The Department of the Navy:

Naval Aaffairs Bureau—transacts all the naval affairs.

Personel Bureau — transacts identical business with that of the corresponding bureau in the War Department.

Naval Ammunition Bureau—*do.*

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Bureau of Engines — transacts the business concerning the engines in warships.

Medical Affairs Bureau—does business similar to the corresponding bureau in the War Department.

Paymaster's Bureau—*do.*

Legal Affairs Bureau—*do.*

The Department of Justice:

Personnel Bureau — transacts business idential with the similar bureaus in the above-mentioned Departments.

Civil Affairs Bureau—transacts all the civil affairs.

Penal Affairs Bureau — transacts all criminal cases.

Prison Bureau — transacts all affairs pertaining to the prisons.

The Supreme Court or Court of Cassation, the Courts of Appeal, the Local Courts of Justice and the Prisons are under this Department.

The Department of Education:

Bureau of Technical Educatiōn—transacts all the affairs pertaining to colleges and universities.

Bureau of Common Education—transacts the affairs pertaining to the middle schools and all the inferior schools.

Bureau of Vocational Education—transacts all affairs pertaining to the commercial schools, agricultural schools, etc., of middle grade.

Library Bureau—transacts all affairs pertaining to the public libraries and school text-books.

Bureau of Religions—transacts the business pertaining to the supervision of the religions.

The Imperial Universities and all the other Government schools are under this Department.

The Dep't. of Agriculture and Forestry:

Bureau of Agriculture—the name explains itself.

Bureau of Forestry—*do.*

Bureau of Marine Industry—*do-*

Bureau of Foodstuffs—manages the foodstuff problems of national importance.

The Dep't. of Commerce and Industry:

Bureau of Commerce—*do.*

Bureau of Indestry—*do.*

Bureau of Polytechnics—*do.*

Bureau of Mining—*do.*

The Government Iron Foundry, the Patent Bureau, the Sericultural Laboratory, the Raw Silk Testing Office, the Stock-farming Laboratory, the Forestry Offices, the Mining Offices are all under this Department.

The Department of Communications:

Bureau of Communications—transacts all business pertaining to postal service, telegraphs, etc.

Bureau of Electricity—transacts all supervisory business pertaining to electrical enterprises.

Bureau of Shipping—transacts all affairs pertaining to shipping.

Paymaster's Bureau—transacts the accountant business of the Department.

Savings Bureau—transacts the business pertaining to postal savings.

Bureau of Postal Life Assurance—transacts the Government life assurance business.

The Bureau of Superintendance of Postal and Telegraphic Service (which undertakes the superintendance of local post offices,) the Bureau of Light-houses, etc., are under this Department.

The Department of Railways:

Railway Supervision Bureau—supervises the general railway business.

Bureau of Transportation—transacts the business pertaining to transportation.

Bureau of Inauguration—transacts the business pertaining to she laying down of new railways.

Bureau of Railway Works—transacts the planning of new works and attends to equipment already in use.

Manufacturing Bureau—undertakes the manufacturing of the rolling stock and accessories.

Bureau of Electricity—transacts the business pertaining to electric cars and other electrical accommodations.

Paymaster's Burea —transacts the accountant business belonging to this Department.

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The Privy Council, etc.

The following institutions, not belonging to the Ministry, are directly subject to H.I.M. the Emperor:

(1) The Privy Council.—This is the supreme council of state, open to the personal inquiries by H.I.M. the Emperor and is also endowed with the power to discuss the laws, international treaties, etc., as related to the highest policies of the Empire. The Council consists of the President, vice-President and the Councillors (24 in number) who are appointed from among scholars and officials who have rendered distinguished services in the cause of the state. It may be mentioned that Baron Shigenobu Hirayama, proprietor of the *Japan Magazine* is one of the councillors.

(2) The Board of the Lord Keeper of the Privy Seal.—Under the Lord Keeper of the Pridy Seal there are two secretaries, one the chief secretary and the other the under-secretary, who constitute the staff of this Board. The Lord Keeper acts as amanuensis for the Emperor and assists this Mejesty in the execution of his duties. He also transacts affairs with the Government in behalf of the Emperor. The chief duty, however, of the Lord Keeper is to have the Imperial seal in safe keeping.

(3) The Imperial Household Department.—This transacts all business connected with the Imperial Household. The chief of this Department is the Imperial Household Minister, who is assisted by the vice-Minister. Under this Department are:

Lord Chamberlains, who are 14 in number, headed by the Chief Lord Chamberlain and the deputy Chief Lord Chamberlain (sometimes two in number). Their duty is to wait on the person of H.I.M. the Emperor.

Board of Court Ceremonies, which takes in hand all the ceremonies at Court. To this Board belong the two Sections of *Shinta* ceremonies and Falconry, which are both unique institutions in the Japanese Court at present.

Imperial Mausoleums Bureau, which takes care of the Imperial tombs.

Library Bureau, which provides for the books to be used at Court.

Bureau of Court Physicians, the dispensary at Court.

Board of Cookery, has charge of the Imperial cuisine.

Bureau of Finance, which deals with the finances of the Court.

Bureau of Construction, which contorols the construction or repair of the palaces.

Bureau of Equerries, which has charge of the horses for the Imperial use.

Besides the above, the Imperial Crown Prince's Household, the Imperial Forestry Bureau, the Peers' Schools, the Imperial Museum, Tokyo are under the governance of this Department. Especially the Imperial Bureau of Poetry is an institution founded by the late Emperor Meiji, who was remarkably fond of poetry. Indeed, a similar institution was once in existence in the long-ago days of the Heian period, and was restored by the great emperor. The Poetry Bureau annually selects a thems for competition by the general public, who are at liberty to contribute their verses on that theme. The Bureau then makes a selection of the best pieces among those thus contributed for honour.

At ordinary periods the Bureau makes it its duty to appreciate the poems made by members of the Imperial family.

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(4) The Board of Audit—This board is entrusted with the auditing of the accounts of all the Government offices and is empowered to bring to justice perpetrators of any defalcation or similar offence.

Besides all these, the Court of Administrative Litigation is also directly under the Emperor, ready to take in hand any appeals brought in by the people against any injustice committed by the administrative officials.

The Metropolitan Police Board

The Metropolitan Police Board is a special institution, committed with the execution of police affairs connected with the capital of Japan. Independent of the prefectural and the municipal authorities of Tokyo, the board is attached to the Home Office, having connection with the Police Bureau of that Department, though in fact financially it is maintained at the expense of the prefecture, subject to the approval of the prefectural assembly. The chief of the Board is liable to change when a Ministry goes out of office. The increase of the police is in the proportion of one to the increase of the citizens by 300-800.

The Local Governors

The local administration is carried on by the prefectural governments, the prefectures being called either *fu* or *ken* according to the importance of interests vested in each prefecture, the former of course more important. The chief functionaries are the Governor; the chief of the Bureau of Prefectural Administration; the chief of the Police Bureau; the chief of the Industrial Bureau; Secretaries four or six in number; and some experts. Under the prefectual authorities are the county governors, who are entrusted with the administration of the counties

Franks of Government Officials

The Government officials are of four ranks, which are *hannin*, *sonin*, *chokunin*, and *shinnin* in an ascending scale. The lowest class of officials of *hannin* (appointed by recognition) rank are those appointed after passing the examination for common civil service. The subordinate officials or clerks of all the Departments and also the police all belong to this class, which is again divided into four grades. The second class called *sonin* (appointed through the recommendation by the Premier to the Throne) are those officials who have passed the examination for high civil service. This class is divided into six grades, counting from the third grade up to the ninth. The *hannin* officials are in a fair way to promotion to this upper rank by virtue of signal service or superior talent. The third class called *chokunin* (appointed by Imperial nomination) are those officials who are appointed without any form of examination. This class is divided into two grades, first and second. What characterises the form of appointment for this class of official is the Imperial seal affixed to the documents testifying to their appointment. The *shinnin* (appointed directly by the Emperor) officials are the Ministers of State, the Presiding Judge of the Supreme Court, the Attorney-General, the Ambassadors Plenipotentiary, Generals and Admirals, etc.

In the military and naval service, the corporal, the sergeant, the sergeant-major belong to the *hannin* class, while the officers from the sub-lieutenant (second lieutenant in the Navy) upward to the colonel (captain) belong to the *sonin* rank and the Major-General or Rear-Admiral and the Lieut-General or Vice-Admiral are of the *chokunin* rank.

The characteristic affix to the Japanese official titles is the honorific titles which are of two classes, known by the names of *sho* (Principal) and *ju* (Subordinate), each consisting of eight grades and in the order of superiority the first grade of the "Principal" line precedes the first grade of the "Subordinate" line, thus all the other corresponding grades of both lines alternating in a descending scale.

The officials of the *hannin* rank who have seen long service or the high officials of the *sonin* rank in the eighth and ninth grades are granted the eighth rank of the "Principal" line, and thence the grades

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of this honorific title of the high officials go upward almost parallel with the grades of their official rank, thus the seventh grade of the *sonin* rank is granted the seventh grade of the "Subordinate" line, the sixth grade the seventh grade of the "Principal" line, the fifth grade the sixth grade of the "Subordinate" line, the fourth grade the sixth grade of the "Principal" line, the third grade the fifth grade of the "Subordinate" line. The officials of the *chokunin* rank in the second grade are granted either of the fifth grades of both lines or the fourth grade of the "Subordinate" line. Those in the first grade, on the other hand, are granted the fourth grade of the "Principal" line. The high dignitaries of the *shinnin* rank are granted the third grade of the "Subordinate" and other grades higher than that. But, generally speaking, the highest grade, that is, the top grade of the "Principal" line is very rarely conferred, the only exception being the late Prince Sanétomi Sanjô, upon whom the title was bestowed while he was still living.

The Government Official's Salaries

The Prime Minister receives the annual stipend of Yen 12,000 (about $6,000); the Ministers of State and the Lord Keeper of the Privy Seal Yen 8,000 (about $4,000); the vice-Ministers of State Yen 6,500 (about $3,250); Directors of the Bureaus Yen 5,200 (about $2,600); the Presiding Judge of the Supreme Court Yen 5,700 (about $3,750); the Governor-General of Chôsen like a Minister of State Yen 8,000 (about $4,000); the Governur-General of Formosa Yen 7,500 (about $ 3,750). The prefectural governor's salary ranges from Yen 6,000 (about $3,000) to Yen 5,200 (about $ 2,600). The annual salary of the *shinnin* officials ranges from Yen 4,500 (about $2,250) to Yen 1,200 (about $600) according to that twelve grades into which the amount of the salary is graded. The *hannin* officials sometimes receive almost in exceptional cases Yen 200 (about $100) a month, while ordinarily their monthly salary ranges from Yen 160 (about $80) to Yen 40 (about $20) according to the eleven grade into which the salary's amount is graded.

The amount of military and naval officers' annual salaries is regulated according to their different ranks. The General and Admiral recive Yen 8,000 (about $4,000); the Lieut-General and Vice-Admiral Yen 6,500 (about $3,250); the Major-General and Rear-Admiral Yen 5,700 (about $2,850); the Colonel and Captain Yen 4,500 (about $2,250); the Lieut.-Colonel and Commander Yen 3,800 (about $1,900); the Major and Lieut.-Commander Yen 3,100 (about $1,550); the army Captain and naval Lieutenant Yen 2,400 (about $1,200); the army Lieutennnt and naval Sub-lieutenant Yen 1,800 (about $900); the army Sub-lieutenant and naval Second lieutenant Yen 1,400 (about $700). It must, however, be mentioned that the above figures show the highest amounts allowed to the officers of the indicated ranks, and generally the amounts vary according to the twelve grades, as in the case of the high civilian officials.

In fact, it is to be noted that the salaries of the Japanese Government officials are sadly out of proportion to the prevailing prices of living in Japan. An anecdote, illustration this, is related. In the days of the Imperial *regime* in Russia immediately after the cessation of the hostilities between Japan and Russia a member of the Duma proposed in the House a reduction of the enormous salaries of the Russian military officers by pointing out the fact that whereas the Japanese Admiral Tôgô was enjoying a salary of only Yen 8,000 the Russian General Kuropatkin was drawing tens of thousands Yen, but in war success does not depend on the amount of the salary, for while the Japanese Admiral won a gloriousvictory the Russian General sufferad a shameful defeat. But at the same time it must be remembered that the Japanese officials of the *shinnin* rank, that is the Ministers of State and Generals and Admirals enjoy an allowance equal in amount to their

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salaries from the private purse of the Emperor.

The Elder Statesmen

Besides, there has existed in Japan a group of the so-called "Elder Statesmen," who were once defined by a foreign critic as being the highest officials of the Japanese Government. But truth to say, they by no means constitute part of the Japanese officialdom, but exist by themselves as an independent body of elder statesmen, first constituted by the late Emperor Meiji in appreciation of the vast help they had rendered to the Emperor in the stupendous work of remodelling the Japanese Empire at the beginning of the Meiji era. The late Princes Itô, Yamagata, Matsuka, Marquis Inouye, and others were among these elder statesmen, and they actually have had a hand in the formation of new Ministries, or have given deliberations upon the momentous problems of the state, so that their weight in the political circles of Japan has been considerable, especially because of the recommendation by the late Emperor of their advice in affairs of great national importance. But nowadays since the demise of the Emperor Meiji and also the death of most of them, the *regime* of the "elder statesmen" has become a thing of the past. At present Prince Saionji is an only survivor of this honoured coterie.

The Photo Shows Prince Yi, Former King of Korea, Who Recently Died in Keijo. The State Funeral will be Held in the Capital of Korea June 10.

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JAPANESE DRUM-DANCE AT ISE YAMADA.

The Photo shows Japanese ancient drum-dance which is played before the holly Grand Shrine of Ise when the annual festival of the shrine will be held. It is regarded as noble and holly dance as well as its music. (*By Prof. H. Tanabe*)

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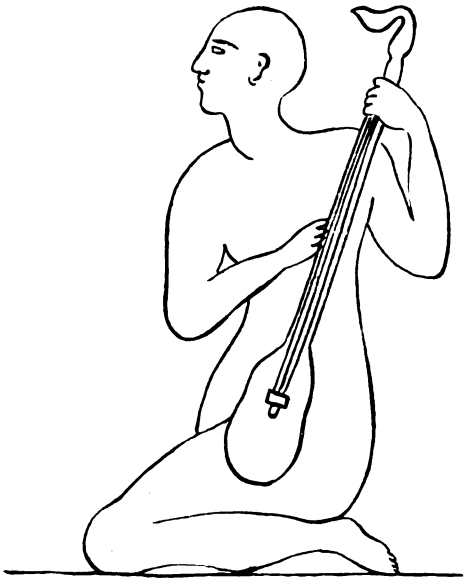

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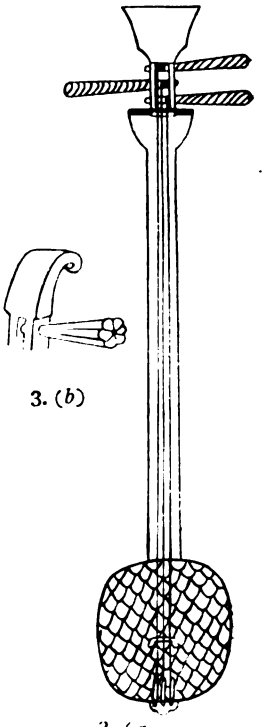

3. (*b*)

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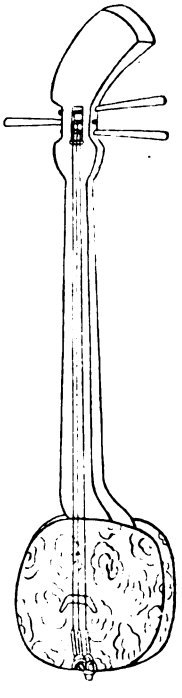

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The Fig. 1. Shows the musical instrument "Nabura," ancient Egyptian Samisen.
The Fig. 2. Shows the Persian "Tambur."
The Fig. 3. (*a*) Shows the ancient Chinese Samisen.
The Fig. 3. (*b*) The upper part of the same Samisen.
The Fig. 4. Shows three stringed instrument of Loochoo Islands.
The Fig. 5. Shows old Japanese Samisen and manner in which it is played.

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Recent Researches in Japanese Musical Instruments

By Professor Hisao Tanabe.

The Origin of the Samisen

The Samisen is generally regarded as a Japanese national musical instrument, but the fact is that it was brought into Japan from a foreign country comparatively earlier than other musical instruments in Japan.

First the Samisen was brought into the Loochoo Island from China, and came to Japan in the Ashikaga period (1338-1573 A.D.). Even in China the Samisen was not known for a long time, but, according to tradition, it was brought there from a place "Seiiki" of which there is no certain record at the present day. How the Samisen was brought into China from "Seiiki" also is unknown. Therefore this point is worthy of future study; to my regret no one has yet devoted himself to research regarding this problem.

The instrument balled "Nabla" shown in the first figure existed in Egypt three thousand years ago, and is the oldest three stringed instrument known. Later, one of this kind of "Nabla" was brought into Arabia and its body was enlarged because it was more convenient for the Arabians who sat crosslegged at that time, while the Egyptians used to crouch down with kness raised.

When this trichord instrument was brought into Persia, it was changed to a four-string instrument and was played with a plectrum. When it was brought nto India while Buddhism was at its height, it was made into what is called Biwa at present.

There is a theory about the biwa that it was the same thing as Vina, an Indian ancient instrument, but it is a little different. Figure two shows the Indian ancient instrument, Vina. The Japanese pronounce Vina "Viwa", but this should be called "Pipa". This is not Sanskrit, but seems to have come from the Northern countries where Sanscrit was spoken.

The Magaudi shown in the third figure appears to be more related to Biwa than Vina, as a present Indian musical instrument. There is no Biwa in India at present though we find many of them in old pictures in India. It was brought into China and Japan with Buddhism.

The "Biwa" seems to have been a special instrument used while the Buddhistic art was at its height in Panjab, where the Biwa was brought from India. But it never seems to have been an Indian instrument.

Another kind of the Nabla was brought into Arabia after that and it was used as a three stringed instrument. It was almost the same as the Egyptain Nabla, but its body was bigger than that of the Egyptain Nabla, and only the part where the peg is, was made like that of the Samisen.

The fourth figure shows the Arabian stringed instrument, which was changed to the shape of a Guitar when it was brougot into Persia. The present guitar

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is what was transferred from Persia to Arabia, and later on to Spain with the Mahomet Empire's attack on the western countries, and finally it came into European countries.

After that the Guitar was changed to a stringed instrument with a square body into which a stem was put and a bow was added later. Finally it came to be the well-known Arabian bowed instrument, that is what we now call "Rabab", and which is shown in the fifth figure. People in Malay and Indo-China began to use bows for this instrument earlier than the people of Arabia. Most guitars and "Rebab" are for stringed instruments, but some Rebab are two stringed. Later this Rebab became the ancester of the present violin after it had been used in European countries to which it was brought from Arabia in the reign of the Mahomet Empire. This instrument was used at that time very much.

It is not clear when people begau to put the leather of animals an the body of these instrument; there are stringed instruments, the bodies of which are covered by the skins of the horse, dog and other animals. These are called "stringed drum" in China. In Chinese history we find this instrument existed in the war of Shin. Therefore these instruments appear to have been existed since that time. The sixth figure shows the so-called "Stringed Drum" in Persia. Snake skins were not used to cover these instruments at that time.

About 1,500 or 2,000 years ago there were vrrious kinds of stringed instruments the bodies of which were covered by animal skins. One of these kinds was changed to an eight-cornered instrument called "Gengaku", and then it was made into a round "Koto" when it was brought into China later. When it was brought into Russia, it was changed into the three cornered "Balalaikei", and in Persia it was changed into a kind of Guitor? or Mandolin. There were many types of Biwa at that time.

The "stringed drum" which I have mentioned was then gradually declining, and it was in the fifth reign of the Chinese Emperor, there began to appear three stringed instruments, on the bodies of which were put snake skin.

It is not known in history who began to put such skins on stringed instruments, but it is generally considered that it was probably the western provinces of Tibet, or the province of Kweichow or Szechawn in China. For snake skins to be put on the bodies of these instruments were largely produced in these districts according to Chinese history. Even at present many skins are produced, to be used for this purpose.

It was in the reign of Gen when these snake skin stringed instruments began to spread all over China, and on the other hand the three stringed instruments which are very much like those of the present type were prevailing in the northern provinces of China, chiefly in Fukien, where these instruments were loved and were used mostly by high class people.

The people in Fukien loved especially high-toned and refined music, in those days, and to play this music it meant to cultivate one's personality. Even at present there exists much noble music in these districts in China.

Of this music "Gozen Seikyokyu" or "The holy music in the presence of

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the Emperor," is the most remarkable example. Since the time of Gen, Biwa, three stringed instruments, Doyo, and wind instruments, came to be played mostly by Chinese gentlemen to produce this noble music.

In the year of 1390 (A.D.) the king of the Loocho Islands sent his sons and brothers to an educational institution in China to introduce Chinese learning to his islands. From that time the King of the Loochoo Islands began to send tribute to the Chinese Government yearly. On the other hand, the Emperor of China sent thirty six men to the Loochoo Islands spread among the people of the islands Chinese customs and manners.

Later these Chinese men taught the courtesy of music in the Loochoo Islands. They had the three stringed instruments necessary to play the music. This was the first time that a three stringed instrument was brought into the Loochoo Islands from China.

From early ages there were intimate connections between the Loochoo Islands and South China. For example the "Yotsu Take" a musical instrument consisting of four pieces of bamboo, and played by rubbing together two pairs in the hand) which we see in the Loochoo Islands, is the same as that of the South Chinese provinces, and also the dance with a lion's mask played in the Islands is exactly same as that of Chima. It seems probable from geographical affinity.

In the old book of the Loochoo Islands, called the "Chusan-Denshin-Roku," it is described that the handle of the Loochoo three stringed instruments are short about three inches compared with those of China. This must have been made short when it was brought into the Loochoo Islands from South China, for it is more convenient for the people of Loochoo who sit down on the floor, while the Chinese sat on chairs.

According to a record a ship of the Loochoo Islands came over to Japan and cast anchor off Musashi Province in 1403 (A.D.), when music was heard on the ship. It was probably the same music that was brought to the Loochoo Islands from China, though it was only ten years after the music was brought to the Islands to influence the people of the Islands.

When one hundred years had passed, that was about 1500 (A.D.) in the reign of Sho-Shinno of the Loochoo Islands, there was a most celebrated musician called the "red-dog's-son". I think the words "red-dog's-son" was a name for the different race of the people of the South countries just as we called the European "red hair man." Therefore I like the explanation for the above words that it meant half blooded persons born among women of the Loochoo Islands and natives of the South Countries. We often find great artists among half bloods, and I thtnk this is a good explanation why "red-dog's-son" was a celebrated artist. However, this "red-dog's-son" afterward caused some family trouble because he was a half-blood. And on account of this trouble he became a gypsy. and began to wander from place to place in the Islands with his favourite three stringed instrument.

He wandered and wandered singing old rative songs, and impromptu poems just like Bohemain gypsies in the mediaeval era of Europe, who wandered with their "lutes" singing impromptu poems.

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Thus the name of "red dog's son" spread all over the Islands, as a celebrated musician, and finally he was called the "god of the Loochoo music." He was, indeed, the first man who sang his native song with the imported three stringed instrument in the Loochoo Islands. It was because of the "red dog's son" that the three stringed instrument became the national musical instrument of the Loochoo Islands.

Later he reformed the three stringed instruments, on to the bodies of which were put snake skin. They were almost the same as the samisen which is used in Japan at present.

Figure 7 shows the Chinese samisen in old times. Figure 8 shows the samisen in the Loochoo Islands.

In the latter part of the Ashikaga period, that is about sixty years after the time of the "red dog's son" the samisen of the Loochoo Islands was first brought into Sakai, south of Osaka.

But whether this samisen was brought in Japan in the Eroku period or it was in the Bunroku period (the rule of Toyotomi Hideyoshi) is doubtful. Because in the old book "Ito Take Hatsu Gokoro Shu" published in 1662 (A.D.) it is described that the samisen was first brought into Japan between 1592 and 1595 (A.D.) and in another book "Itotake Taizen" published in 1699 (A.D.) it recorded that it was first imported into Japan between 1558-1569 (A.D.)

We can not say the theory in the former book is preperable to that in the latter book because the former book was published later than the latter. The latter book may be rather correct because people often find mistakes afterward. Besides there is another reason which proves the latter is correct.

(1). In history it is recorded that ships of the Loochoo Islands came to Sakai near Osaka to carry on commerce and naturally we are inclined to think the samisen must have been brought into that place then with other articles from the Loochoo Islands, and in the Bunroku period, that was the time when the latter book was published, there is no such record in it.

(2). There is another record in history. It is that a man called Sawazumi Kenjyo appeared in that period, and composed a ballad drama planed with the samisen. If the samisen had been brought in to Japan in the Bunroku period, it would not have been possible to have made such remarkable progress that the samisen could be played with Japanese ballad drames by that time.

The writer think when a foreign musical instrument is brought into a country, first, reconstruction of the instrument is made, and then some one must study how to play it, when simple compositions for it begin to appear gradually. It must be that people spent a pretty long time studying the samisen. The body of the samisen is covered by the skin of cats while it had the skin of snakes before. Therefore the samisen must have been making progress in this way to become gradually a national instrument. It ought to taken thirty years to be nationalized so as to be played with Japanese ballad dramas. We can imagine that it must have been so even when we think how many years it took to make progress on the violin which was imported into this country after the Meiji era.

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Long before the Bunroku period there is recorded a story about the samisen, that is between the Bunroku and Tenmon period (1532-1556). In the daily life of "Muromachi Dono" it is described that one played with two courtezans playing the samisen. In another book published in the fifth year of Bunroku, it is written that one danced, playing the samisen and drums. Therefore if the samisen were imported from the Loochoo. Islands in the Bunroku period, it could not have made such remarkable progress that it could be played with dancers in Japan.

When the Loochoo Samisen the body of which was covered by snake skin was first brought into Japan, people did not know how to use it, and when it was shown to a "Biwa" player, he played it for them with the stick which was used to play his "biwa." From that time, Japanese began to play the samisen with a stick. The stick used to play the biwa at that time was smaller than that of the present. In China people generally play the three stringed instrument with a little ivory strick put between the thumb and the little finger, which is shown in figure 9. In the Loochoo Islands peopie play it with kind of plectrum which is made of some-thing like horn and put between two fingers when they played, which is shown in figure 10.

When the samisen covered with snake skin was played with a pointed stick, the skin of the samisen was easily broken, People in Japan at that time could not get snake skin to put on the samisen instead of the broken skin, and later they found a new way to cover it in case the snake skin was broken. It was to put on the skin of a cat instead of the skin of a snake. It must have taken at last three years before the people could learn to do this.

There is a story that when the snake skin samisen was first brought into Sakai near Osaka from the Loochoo Islands, it was shown to a blind musician called Nakakouji who lived in Sakai, another story says it was shown to a man named Ishimura Kenko living in Nakakouji, Sakai, and yet another shows it was first shown to Ishikawa Kenko who lived in a town called Nakakouji, Sakai. Though there is the name of Ishimura Kenko in the record, there is no such a place as Nakakouji in it. Therefore the name of Nakakouji might be a common name for a town in Sakai.

In my opinion it was a natural step that when the samisen was first brought into Sakai from the Loochoo Islands, it was shown to an unknown prist living in a town called Nakakouji, but the priest could not understand it, and later it was brought to the noted Ishimura Kenko to be examined.

There is another story in the book "Itotake Taizen" to the effect that when the samisen was first brought into Japan it was a two stringed instrument, and a man called Nakakouji shut himself up in the Kwannon temple in Hase for seven days, and made it into a three stringed instrument, having had a wonderful dream in the temple. However there was no such record in China, and the Loochoo Islands that the samisen was a two stringed instrument, according to reliable tradition recored in history. Therefore this must have meant the bow instrument (Kokyu) which was two stringed.

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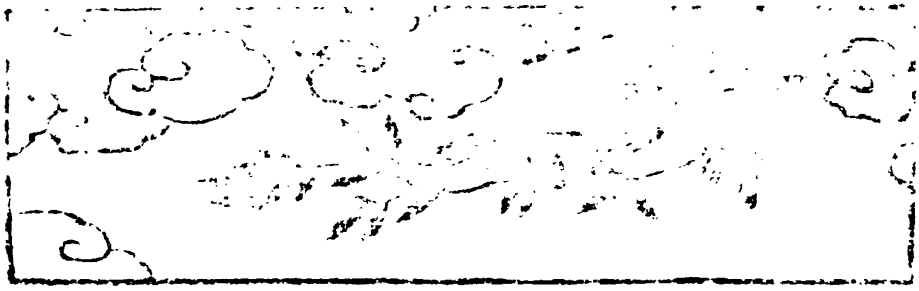

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It is also described in the old book "Itotake Hatsu Gokoro Shu" that Ishimura Kenko in Sakai once went to the Loochoo Islands to introduce the bow instrument, and that there were many insects called "Raiika" which ate poisonous snakes in the Islands, and that the bow instruments were played as protection against the poisonous snakes because the sound of the bow instrument was extactly like the chirps of the incects which ate the poisnnous snake.

This is not a story of the samisen, but of the bow instrument. However, according to some reliable records, there was no such insect which ate poisonous snakes, nor was there such a name of an insect in the Loochoo Islands.

This seems to have been a story mixed with what was told among the Portuguese in Nagasaki. It seems to be mistaken that a man named Ishimura Kenko went to the Loochoo Islands from Osaka. In Portugal there is a bowed instrument, which was the forerunner of the Violin, called Rabeca, which was brought into that country from Arabia in the time of the Mahomet Empire.

The instrument Raheica which I have described is that which meant this Rabeca in Portugal. This "Rabeca" was used by the sailors of Portuguse ships, and it was played as a protection against the poisonous snakes in India when they were coming to Japan via the Indian Ocean. The Indian poisonous snakes were very fond of hearing this music played with the Rabeca. The snakes never bit people when they heard this sound of the Rabeca. After that the Japanese people tried to make the same instrument as the Rabeca, but it was impossible because of difficulties with the stem, and the curved body. Therefore finally they made one which was of the same type as the samisen which they had, but it was much smaller than the samisen. Then they used it as a bow instrument. Most "Rabeca" are four stringed instruments, but in China there are two kinds, one is two stringed and the other is a four stringed instrument. The sound of the Chinese bow instrument was not liked by Japanese people at that time because it did not harmonize with Japanese music, as the sound of the Chinese bow instrument was too sharp.

The writer thinks it may have been misunderstood on account of these confused stries of the bow instruments and the samisen.

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Japanese Tobacco Pipes

TOBACCO was first imported into Japan by either a Hollander or a Portuguese in the Tensho era (1573-1591). Later, it was brought in from China.

With tobacco came tobacco pipes as a matter of course. But these Western pipes soon disappeared, as they were very hard to imitate and did not, perhaps, meet Japanese taste as well.

In the meantime, Chinese and Korean pipes found favour in the eyes of smokers. They were gradually Japanized in form and material, until the present *kiseru* (tobacco-pipe) was evolved.

It is noteworthy that while pipes in Japan underwent a great many changes in the 300 or 400 years since their introduction, these in China did no change although there was a difference in form according to class and sex. It is one indication of how the Chinese are conservative while the Japanese are progressive and like change and novelty.

Tobacco plants imported and planted in Japan soon grew well as the soil proved suitable for their cultivation. The warm Province of Satsuma, in South Kyushu, suited best and soon produced fine qualities. Pipes were too dear to be procured by the common people, who smoked at first rolling tobacco in grass leaves. Even to-day, the people on the south coast of Kii Province roll tobacco in camellia leaves in the primitive way of a few hundred years ago.

Later, small bamboo tubes took the place of grass leaves. The Formosan natives are smoking Tobacco in these bamboo tubes even to-day.

It was many years afterwards that tobacco pipes were democratized and became accessible to the common people.

Tobacco pipes went through the following changes in type and form:—

Tensho-jidai-mono, *Taiko-bari*, *minakuchi-bari*, *daibutsu-bari*, *hanami-kiseru*, *yukantsuki*, *kenka-kiseru*, *tanzen-kiseru*, *daitsuki*, *shichido-yaki*, *bekko-rao*, *maze-bari*. *natamame-kiseru*, *Kuramaye-shiki*, *dochu-kiseru*, *toki-kiseru*, etc.

Tensho-jidai-mono.—This pipe was made soon after tobacco was first imported and was simply an imitation of the foreign pipe the bowl being shaped like a wild-goose neck, not right-angled as now. This was the oldest type in Japan.

Taiko-bari.—Taiko Hideyoshi (Toyotomi Hideyoshi) was a great henefactor of tobacco smokers and manufacturers, who were greatly encouraged by him. He was pleased to collect novelties and rare articless from China, Korea and other foreign countries. The Shogun Ashikaga Yoshimasa, who lived before Hedeyoshi, had a similar taste, but he was too great an admirer of foreign countries to make an effort to adapt imported things to Japanese needs. Hideyoshi adopted such novelties for use with adaptations. He remodelled himself imitations of foreign tobacco pipes and had one made by Gonbei Yoshihisa at Minakuchi, Omi Province according to his design. This pattern was known as Taiko-bari, with the least Chinese or Korean savour. It had an octagonal burner, on which were carved the family crest of Paulownia of Hideyoshi and the name of the Maker.

Minakuchi-bari.—This was of the same

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pattern as the Taiko-bari, without the engraving of Minakuchi's name. It soon came into vogue among the lords, nobles and rich people, who were proud of having pipes of the same pattern as the favourite of Toyotomi Taiko, the ruler. Were it not for the Taiko's keen interest in tobacco pipes, their use would possibly not have spread so early. Minakuchi's posterity was hereditarily engaged in tobacco pipe making down to the Meiji era. Even to-day, there is a pipe like the Taiko-bari found among smokers in Kyoto and Osaka.

In the Keicho and Genna eras, the pipe was gradually improved in form, until there was evolved the *daibutsu-bari*. This new pattern had a mouthpiece of 2.1 inches and a square bowl of 1.8 inches, with an engraving of there letters *hon-daibutsu* on the lower part of the bowl and three letters *daidairiki* on the mouthpiece. The name was derived from the engraved letters. The Tokugawa family, which ruined the Toyotomi family, destroyed the Daibutsu-den (great image of Buddha), in Kyoto built by Toyotomi Hideyori, the successor to Toyotomi Hideyoshi, and metal of the image was used for tobacco-pipe making.

The engraving of Hon-daibutsu implied the destrucnion of the Buddhist image built by the Toyotomi family, presumably to demonstrate the power of the Tokugawa family.

Hanami.kiseru.—Of the great variety of tobacco pipes produced in Japan in over 300 years this pattern was remarkable as being the longest one, measuring 3 feet in length. It was made in the Kanyei era (1624-1643), in the reign of the third shogun Tokugawa Iyemitsu, Such a long pipe has probably not been seen again.

The pipe had a bowl of 6.5 inches and a mouthpiece of 7.7 inches, which were connected by a stem of 1 feet 8 inches. It was proportionately large in size and the burner had a diameter of 1.6 inches. Toward the Kanyei era, the Tokugawa Government had been strongly established, and peace was Completely restored.

The people lived with one another in splendour, with no longer the warlike disposition of there forefathers. Flower-viewing became very fashionable among them. In the cherry-blossom season, they picnicked, wearing fine clothes.

Hanami-kiseru was symptom of this extravagance. They strutted among the cherry-trees, accompanied by a servant carrying the big pipe on his shoulder, proud of his splendour. Then tobacco was extravagantly high, and the people were proud of making large use of it, which mean luxury and for which this extraordinary big pipe came into fashion.

Yukan-tsuki.—This pipe had a ring set in the end of the mouthpiece. It was offered for use to guests. It was thought to be impolite to lay the mouthpiece flat on the *tatami* (mat), which was walked on and the ring was used to come between it and the *tatami*. When the pipe was lighted and served to a guest, the ring was taken off. This was a purely Japanese type.

Another interesting type was one specially used by *machi-yakko* (chivalrous men), who swaggered in Yedo. They were so-called *chonin* (bourgeois) of mettle, who formed cliques in opposition to the oppressive samurai class and acted chivalrously, siding with the weak and resisting

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the strong. They carried a special kind of tobacco pipe always with them, called *kenka-kiseru.* The common type of tobacco pipe, popularly used then, had a metal mouthpiece, metal bowl, and a bamboo stem. But this pipe was entirely of metal, 1 feet and 2 or 3 inches in length, the burner being done very solidly with a chrysanthemum petal pattern. It was used in quarrels as a weapon.

The samurai of the age were very rough and oppressive as a hold-over from the war period. The *machi-yakko* to cope with them had no weapon but one sword. The solid tobacco pipe was to help them in quarrels, striking opponents a quick blow in the head.

The use of the pipe in quarrels was a good idea for the *chonin.* But it was prohibited later by the Tokugawa Government, when they had grown in power. *Shakuhachi* (bamboo flute) then took the place of the pipe, being carried at the side by *machi-yakko.*

Tanzen-kiseru.—This was a pipe of elegant taste, appearing later than the ungraceful *kenka-kiseru.* It was 2 feet 1 inch long and was of iron, the burner being comparatively small, about 5/8 inch in diameter.

There was a public bath house in front of the mansion of Hori Tango-no-kami, a samurai, in Kanda, Yedo. The house thrived, as it kept many fine girls, who attended the guests. It was popularly known by the name of *Tanzen-buro* (the bath-house in front of the mansion of Tango-no-kami). All the visitors brought for themselves *yukata* (both-robes), which were carried by their servants, together with the pipe, or *Tanzen-kiseru.* After the bath, they sat in the airy upstairs rooms and took a rest, smoking tobacco.

Daitsuki.—This was more artistic with *tsuba* (a guard) like a sword-guard set to the mouthpiece and with *dai* (a stand) set to the back of the burner, by which the pipe when put on the *tatami* did not directly come to into contact with it.

In the Genroku period, the luxurious life of the Yedo people reached its climax. Tobacco pipes in fashion were very luxuriously patterned, engraved or inlayed with precious metals. This had a change in the Hoyei and Shotoku eras, when the pipes became simpler and more tasteful in design, while the material was very valuable.

Some had shagreen covered on the brass ground and others a wooden stem lacquered. Before this period, the burner was large and called *gofuku-tsuzuki,* which meant that it was big enough to contain tobacco for five inhalations. But it became much smaller and more elegant in form, being epochal in the history of tobacco pipes in Japan.

Shichido-yaki.—This pipe was made of light metal like aluminium or white copper. The name meant the tempering and alloying of metals seven times in its making. This art of tempering and alloying was most advanced in the Kansei era, when the alloy looked like pure silver. The pipe came into considerable vogue in all classes of society.

The art became more advanced towards the Kanyen era, when there were pipes of gold, silver, copper and brass plated. *Natawame-kiseru* was a pipe of beaten-out metal. There were also *Rikyu-bari* and *Sekishubari* named according to shape.

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Bekko rao.—This pipe had its stem made of tortoiseshell. The rich people at Kuramaye, Asakusa, used one with a wooden stem, gold laquered. This was called the *Kuramae type.*

A pipe made by Ota Shokusan, a celebrated comic-poet, had an interesting design, the four letters *hi-no-yo-jin* (beware of fire) being engraved on the burner. This type was very fashionable at one time.

Toki-kiseru.—This pipe had a porcelain burner and mouthpiece, painted elegantly, more artistic than Western clay pipes.

Tobaco was expensive until the beginning of the Tokugawa period. Only a little was grown in the interior and it could not be produced enough to provide for the constant use of the common smokers, and it was much later that it was popularized. It was only in the Shoho era that it begun to be smoked outdoors.

Then there were no tobacco-pouches, and tobacco was wrapped in paper and the pies in bags. In the Tenmei era, a container was invented for holding both tobacco and pipe and it was carried by smokers at the side.

These tobacco-pouches and *ojime* (a string-fastener) and *nestuke* (a button,) the making and designing of which advanced markedly as time went on.

Recently, the demand for *kiseru* has suffered a great diminution from the popular smoking of cigarettes, although in the provinces, they are still prodominant over cigarettes.

Western pipes have been increasingly in use of late, and their types are changing with changes in fashion abroad. But the cut-tobacco used with these pipes being rather strong as compared with cigarettes seems to be limiting its smokers to small sections of society.

In concluding this article, a humorous story may be permitted. A certain self-conceited man thought that no smoker in Japan could be a match for him. He set out on a tour to meet men of the same taste and to discuss the question of smoking. At a road-side, where he took a rest, another traveller happened to come near him and rest. The traveller carried with him a large box with many drawers. He pulled out one of the drawers and took out tobacco, which he smoked happily. Each seeing the other to be fond of smoking, the two son entered into conversation on the subject.

The traveller took out all sorts of tobacco, asking the other to smoke. The conceited man at first smoked gladly everything offered, but soon was more than satisfied with the endless offers of tobacco from different district. At last he was overcome.

He politely declined more, but the traveller would not listen. Being still pressed to smoke, he took to his heels. He ran with desperation. He found a Buddhist temple and lay in hiding in its shed, with the consent of the priest.

He thought that he had enough of smoking and gave a sigh of relief. Soon, however there was the man keeping up the chase, at which he shuddered. Somehow or other the priest succeeded in turning the pursure away. He came out of the shed, when the danger of discovery was over, and exclaimed, "Now I feel easy. Let me have a smoke!"

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The Vortex Motion, Laws of Equality and Inquality, the Principle of Birth, Growth and Death

By Sakuhei Fujiwhara

I. General Remarks.

IN the West, the cross form has very valuable uses, but there is almost no use of the *tomoe* there; in the East, the *tomoe* is of some value, while the cross is not of such use as in the West. It is interesting to note, however, that the swastica, a hybrid of the cross and *tomoe*, is used nearly to the same extent in the East and West. From this it seems that in the West, rectilineal figures are more valued than curves, and in the East, curves and rectilineal figures are used in equal degree. It would be of interest to make a tnrough study of the subject from every angle, but I have little time to spare for it and I will confine my remarks to the shapes of clouds, which is a subject within my special line.

In the West, not much attention has been paid to the vortical nature of clouds. In study of clouds in Ruskin's Modern Painters, shapes of vortical clouds are sketched, but there meaning can not be understood perfectly, too much argument being given to geometrical figures. This is a point which is passed over in Western paitings of clouds. Not only that, but in meteorology, little attention has been paid at vortexes of every day occurrence, which are commonly possessed by clouds, although those of particular significance have been reported. In Japanese painting, strauus clouds have been given simply as sheet clouds, but other clouds have been shown in vortical shapes, which are almost monotonous, spipals being always used for the lines. I accidentally took notice of the vortical nature of clouds in 1921, and since then, they have been observed and found to always have a vortex motion or present vortex shapes. From this, I think it is significant to use vortexes for representing shapes of clouds in Japanese painting.

Everybody likes straightness and dislikes crookedness. This dislike of crooked-seems to be more manifest among the Western peoples, especially among the Protestants, than among the Orientals. From this, it would seem to be natural that Buddhism admits pious frauds. As far as I know, this cannot be found in Protestantism. In the organic, inorganic and human worlds, cleverness or clever things are mostly crooked. Straightness of beauty is fine, but is apt to be tired of. But curves of beauty have a thousand changes which make them interesting forever. In motion, the former is translation and the latter rotation. In our daily life, we seek chiefly translation. Propulsion by pushing or pulling is by means of a straight device. In skilfulness, proplusion by the rotation of wheels is much better than that. One noteworthy thing is that when rotation is doubled or is applied double, it makes straight. In wheels, one rotation is from the wheels to the earth and another rotation is from the axles to the wheels. The two rotations combined make for the translation of the cart.

Nearly all works have a rotary contrivance, but their product are mostly non-rotary. We want directly very few rotary things and rotaries are only use as tools to make necessary things. Knives are not rotary, but their grinders are rotary.

We see the stream of water and sense the blowing of the wind. Both seem to be mostly running forward or backward from one direction to another. In most cases, they are thought of as a stream motion. A little scientific observation

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will teach us, however, that the chief atmospheric activities are all so-called circulation. Until about a decade ago, stream motion and oscilation were spoken of as the motion of sea water, but recentiy, Hansen and Nansen taught us that vortex motion is the most important.

In the hydrodynamics of aeroplanes, stream motion only was thought of at first, but lately, the great importance of vortex motion was made clear by Eiffel's and others' experiments and by Prandtl's and Garman's theories.

In former times, electricity and magnetics were separately studied, but their real development began when they came to be treated jointly as electro-magnetics. The magnetic field is a rotation formed round the electric current. When the magnetic field rotates, an electric current flows in the circle. Translation and rotation and stream motion and circulation have two important functions, which stand side by side with equal weight. We have also learned the fundamental construction of the so-called matter we see, hear, eat, and touch, of which we make clothes and houses, and on which we rest, thanks to the moderd efforts of Nagaoka, Bowl and other great scholars. All matter seems to us to be stable, to stand still or to slowly move. The atoms that make it have, however, a kernel in the centre and rotating electron round it.

Matter is rotary in nature.

Observing astromomical facts, the globe, moon, sun and solar system with planets revolve as everybody knows, by which we have day and night and can enjoy the spring and autumn. The galactic system, including the solar system, and the spiral nebula, which matches it, are believed to have a spiral and a form of rotation.

In organic phenomena, all mammals support their bodies by the spine. This is rather straight, but the blood, which is similarly or more inportant than that discharges its functions entirely by circulation. Further, in the mechanism of cells of primary plants and animals, we find the circulation of the plasma. From this, we have known that curvature rotation and circulation are a most important side of our natural world.

In Japanese music, the word *kyoku* has a peculiar meaning, and there is perhaps no term in foreign languages, which implies the same meaning. In criticizing Western music, we mention mostly its undulatory and rhythmical fineness, besides harmony. I feel, however, that great big music has almost always a vortical element interwoven with these elements, which makes it magnificent, rich and changeable.

In painting, sontiment, social phenomena, politics, etc., features of translation and vortex motion may be pointed out. But I cannot touch it now.

As stated above, many rotary phenomena are recognized in science. The Oriental people have shown peculiar interest in this rotation since ancient times. Let me cultivate the philosophy of vortex as seeded with an Oriental thought in a field of Western science, and see its growth.

II. The Principle of Equality, or Death and of Discrimination or Life.

Before speaking of vortexes, I must explain animate growth, its peculiarity, for which it is necessary to understand in the first place the principle of equality, or death and that of discrimination, or life. To discuss the matter quickly, let me start with the important conclusion or Prof. James Johnstone in his "Mechanism of Life" that Our inorganic concept is, therefore, the entropy of the universe tendency toward a maximum value. . . In living process, the increase of entropy is retarded . . . . . This is our vital concept. (P. 221). On another page he states,— "In the other direction (not common direction), avaiable energy becomes restored, and entropy diminishes. That these changes occur is highly improbable . . . . . So improbable that we have no experience of them, though we can imagine them occurring". (P. 209).

In the inorganic world in general, Faraday's so-called law of degradation is

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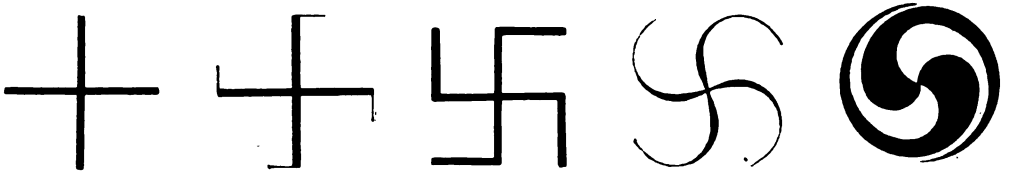
Fig. 1.
Cross to Tomoe

Cross,
Symbol of
Christ

Svastica,
Symbol of
Apollo



Manzi,
Symbol of
Budha

Tomoe,
Symbol of
Japanese Godes

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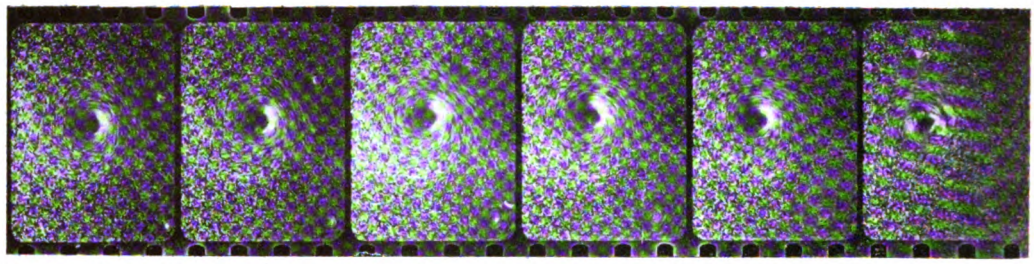

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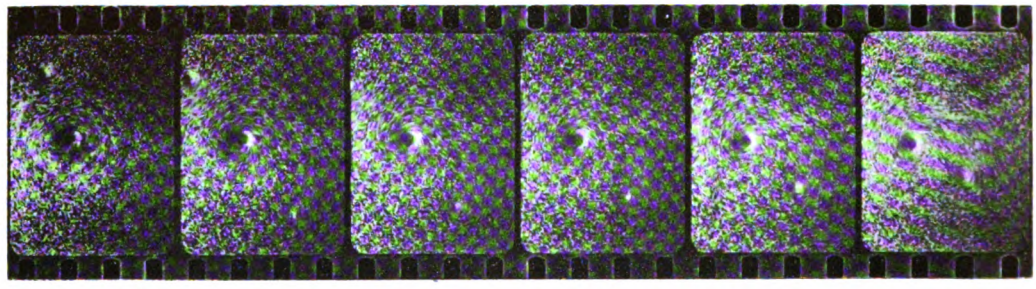

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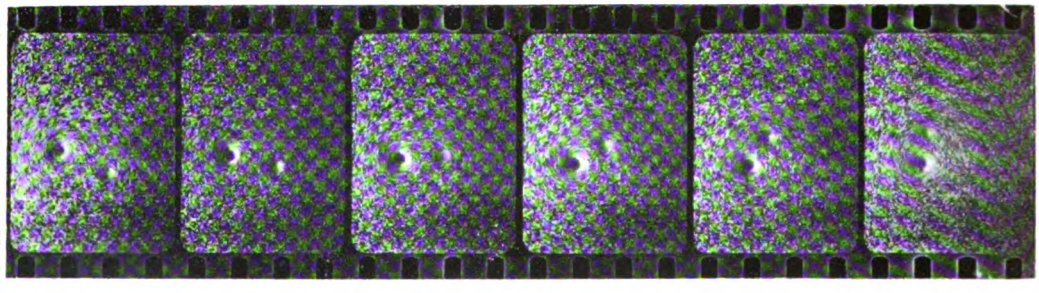

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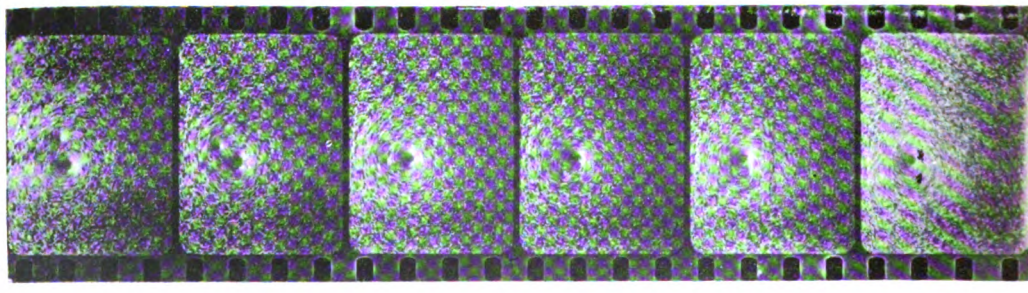

19 20 21 22 23 24

Fig. 2. Cinematograph photographs of vortex motion. The pictures 1-9 show a small voterx having the different senses of rotation. The picture 1-24 show the amalgamation of a goes round away the main vortex, small vortex (down part of the pictures) with the main, having the same sense of rotation.

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followed, and even in the world, where the conservation of energy is practised, the energy, which as available to us, is dwindling away, for available energy is always accumulated, and whed it is distributed, the energy become much less available than that accumulated although equal in sum total. In money, for instance, an amount collected as capital of Government funds accumulated can be used at once for any object and fully display its value, but money distributed among the poor cannot be used at once to build a railway or a factory, although similarly large in amount to the above, and to make it available, it must be collected by revenue officers or by subscription to sheres, in which a commission will be lost.

The same rule applies to energy in the natural world. We have 10 pieces of something, which is 20° in temperature and one piece of it, which is 110° . The air temperature being 18° , the available calory tn this case will be the difference between 20° and 18° for the former, or 2° per piece and 20° for all. For the latter, the available calory will be 92° for one, tee difference between 110° and 18° . For the former, the total energy will be 2,930, 10 times 293, calculated from absolute zero by adding 273 to 20° C., and for the latter, it will be only 383. In the amount of energy, one, which is less than one-ninth of the other, is thus greater in use than the latter.

Again taking money for an illustration, a man is estimated to have a value of £273 and the value necessary for sustaining his life at £18. There are 10 of A, each of whom has a surplus of £2 above the cost of livelihood, and of B, who has a surplus of £92 above the cost of livelihood. Then A has a capacity of investment of £20 and B that of £92.

According to Faraday, this accumulation of energy takes little trouble and time in distribution: 100 yen of money will be gone at once, if it is acattered on the street for distribution. But energy distributed cannot be got together for nothing. Contribution of money cannot be collected easily. This is a great natural law, which controls most powerfully and strictly the unorganic world.

In electricity, high potential means accumulation. Electricity has a tendency to always flow into low potential. Before flowing, its energy is available, but after flowing, the whole energy is unchanged but has become of little avail. A pinch of salt of dropped into water. Soon, there is a thick solution of salt formed round it. This solution diffuses gradually as time goes on, until there is no special concentration in the water. This is one example of accumulation, which naturally dissolves. Accumulation does not not naturally occur, however, from a solution made by dissolution. There phenomena are called Faraday's law of degradation of available energy, and this available energy is said to tend toward a minimum.

About the phenomenon of heat, entropy is said to tend toward a maximum, entropy being transient calory divided by a temperature. These expressions are entirely of occidental features.

The Westerners being possessed of high economic ideas, are always careful to be rich and strong, in which they excel others. They believe in the principle of economy and consider it the most important law of human beings for getting a maximum effect with minimum labour. They applied this thought to natural phenomena and discoverd the law of entropy, the law of least action, the law of brachist clone and the principle of the shortest way. with the attitude that nature must be the same.

The Oriental have poor economic ideas, and while they are aware of the necessity of getting the best effect with the least labour, they have not made effective efforts toward it. Nor have they regarded its laws with much importance. On the contrary, they have thought only of equality and impartiality.

Shaka preached at first in his teachings emancipation from the unequality of class and at last the supreme equality, delivered from the law of life and death. Mencius and Confucious teach us that the essential way of peace is to give ample satisfaction to the people. This is

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another principle of equality, treating the poor better than the rich.

After a careful consideration of economic ideas and the principle of equality, it may be said that they are contrary to one another. The former is to enrich oneself or to accumulate. It seeks a maximum. One, who seeks a maximum of riches, does a minimum of virtuous deeds, which means a minimum sought for as well as a maximum. The idea of equality makes it a principle to risk one's life for others. One's flesh was given to the hungry tiger as the best way of deliverance. This was a deed to make up for nothing with being and to bring all beings to equality. Which do you chose?

We can see a great philosophical principle lying in this. To explain it physically, the second law of thermodynamics teaches us that it is the order of nature that entroyp tends toward a maximum. This is another expression of nearly the same condition that temperature tends toward equality or that heat always tends to flow from a high temperature to the low. A heat phenomenon always tendstoward equality.

To tend to a maximum is the exprssion of an economic principle. One and the same fact may be expressed in the form of the principle of equality. It is almost the same to say that entropy tends toward a maximum and that a heat flow occurs always in the direction to produce equal temperature, if the circumstances are favourable. It may be understood from this that for the same object, the principle of economy and the principle of equality are diametrically opposed to each other. At the same time, both are acted on reverse to each other.

The principle of economy may be considered as the principie of growth, for its observation multiplies wealth. The law of equality is a principle of decay in a sense, for a heat flow occurs, when there is a difference in temperature, and when equality is reached, the flow stops and no phenomenon occurs. It is the same in electricity. When the universe is harmoniously reduced to great equality, that will not be being or nothing or light or dark or coldor heat, but a condition not increased, not descreased which may be called the final truth. That is the ultimate death, containing all death, from which nothing rises. There will be no discrimination nor any enforcement. That is absolute peace and absolute rest, or the great death. The principle of equality is, therefore, the principle of death. Buddha taught us Nirvana, the principle of which will remain true as long as the law of Faraday is truer.

Life is the reverse of death, and is growth. As the law of death is the law of equality so we may suppose that the law of life is the law of discrimination. Faraday's law is the law of discrimination in a sense as stated above. It is so simple in form, and truly it absolutely means death, or equality. This made Prof. John stone say that in the inorganic range, the accumulation of available energy is highly probable and that we have had no such experience.

In the organic world, there is the vital process, by which energy with the low percentage of availability is accumlated into that with the high percentage of availability by one's own action. When one's temperature is to be raised for contact with something of high temperature, entropy grows large. That is a phenomenon nearer to equality, and although that is an increase in energy in an individual, yet it will be under the law of equality, or death, for energy with the high percentage of availability makes that with the low percentage of availability. This is called inanimate growth. Accumulation by the collection of energy with the low percentage of availability as in the organic world is called the vital growth. In the inorganic world, the same growth, if any, may be called the vital growth, too, but we had better call that the animate growth, as the vital growth has complicated the actual mechanism, which has many points hard to understand. I believe that the vortex is the most radical individual of this animate growth.

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III. Different Characters of Vortexes

The vortex mentioned here should be understood as that which makes a rotary motion round some centre of liquor or gas. The first characteristic the voxtex possesses is lhat it always tends towards symmetry of motion as far as possible. This was discovered in 1921, and later study of it made more defined the exactness of the law. The part most important of the law is that when a vortex is near a solid wall, its axis always tends to stand at right angles to the wall. Tornados and waterspouts, for instances have their feet always tending to stand erect on the ground or the sea. If you make a vortex yourself in a cup of cocoa by stiring it up with a spoon, you will see it soon take a symmetric form, althogh it may at first be irregular in form. The same phenomenon may be seen in revolving an egg, which stands against gravity, in order to revolve round the axis of good symmetry. This is not a vortex, but not only vortexes but all rotaries have a common character to so symmetrize. For the same reason, the globe and sun are necessarily spherical in form and cannot taken an irregular form such as stones, so long as they revolve.

The second characteristic is that while the vortex is a kinetic system of successive mediums, they are counted individually and act individually. We can calculate the number of vortexes in water and can examine the reciprocal action of one to another. Of the phenomena of the same successive mediums, the conception of heat, light and electricity has no such idea of individuality, although atoms, molecules and electrons are ruled by this idea.

Let us then consider the globe. Is the solid part of it its whole? No. Its seas and atmosphere form a part, too. The atmosphere is more and more rarefied as it goes up. Yet in whatever upper region can we find any place, where there is no air? The globe is connected in series with its surrpunding spaces. Yet none doubts its individuality. The cace is exactly the same with the sun. The individuality of vortexes has a similar meaning. The time will probably come soon, when the individuality of atoms, elections, protons, etc. is considered similarly.

The third charrcteristic is that vortexes break up. This is often seen after they make full development, when they split into 2, 4, 16 and more, while they grow smaller and smaller in size, until they are microscopic. But this is not neccessarily the case with vortexes. They sometimes decay before breaking up.

The fourth characteristic is growth and decay. Vortexes grow on energy obtained from others and decay on account of breaking up, or molecular viscosity. There are different ways of getting energy from others. They take the kinetic energy of stream motion or the energy of other small vortexes, of the energy of wave motion or sometimes the energy of position or thermal energy. They perhaps grow on chemical or electrical energy, too. In this connection, the most interesting is the taking energy from things with little density and activity of energy.

As stated in part 2, this is thought to be strictly impossible in common mechanism, for thermal energy cannot be obtained from one of lower temperature than oneself, but from one of higher temperature. This way of growth was formerly admitted only with organism. But in 1921, vortexes were found to have this characteristic, as a result of an observation made from a bridge over a small sluice-way, in Bergen, Norway. In 1922, I made a small experiment in it in London to confirm it with the cooperation of Sir Napier Shaw. I myself acknowledged the truth of it, but I could not point it out authentically to the public.

In 1925, another experiment was made in Tokyo with the cooperation of Director Dr. Okada of the Central Meteorogical Observatory and the substantial help of the Keimei-kai, and its condition was visualized. Vortexes gain strength by the amalgamation of those of the same sense of rotation, and reject those rotating in an

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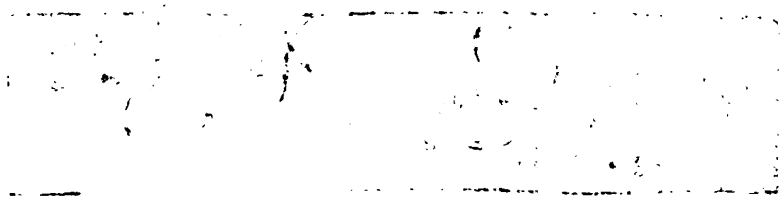

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adverse direction. This is the fifth characteristic of vortexes. They make animate growth.

Sixthly, the metamer has a tendency to approach quickers than the congener. But the distance for approach is limited, and when it approaches beyond this limit, it breaks. Metamer vortexes of the same size have a tendency to advance together. The congeners approach later than the other, but they can approach nearer and nearer until they are amalgamated.

Seventhly, a few vortexes in a chain have a struggle for existence, and the one which becomes bigger absorbs the rest. Eighthly, vortexes have self-locomotion in appearance. They can proceed across running water.

All these characteristics have been discovered newly, and the facts are supported somewhat by observations or experiments by certain noted foreign and Japanese scholars.

By these facts, we find in vortexes most of the specific functions of life, which were previously considered as existing only in the organic world. In a triangle, rectangular or complex formed vessel, vortexes take as ssmmetric a form as possible, by their character to tend toward symmetry of motion and it may be regarded as their adaptability. The simplest curve of the growth of vortexes, which I have calculated mathematically, is of the following form.—

$$\frac{E}{Ew-E} = \frac{Eo}{Ew-Eo} e^{ab\,Ewt}$$

This coincides with the basic system of growth of plants and animals and it shows that seeds are absolutely necessary for their growth.

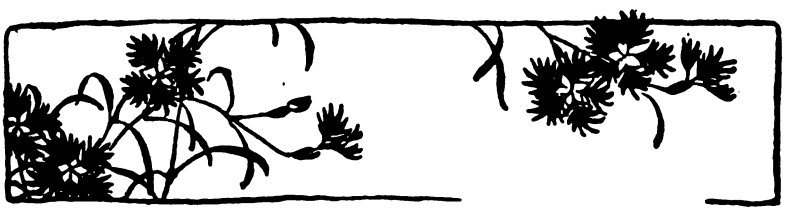
IV. Conclusion.

That is philosophically interesting in vortexes is, first, that they are the simplest mechanism for distribution. In seeking the equality of temperature or solution in liquid, you always disturb it by some rotational process. This will make a vortex in the liquid. The vortex accelerates matter so as to make it meet the principle of equality. On the other hand, it is the ultimate basic mechanism of accumulation, for the basic system of energy is the energy of motion, and for accumulating it in a limited space, the motion can not take any other form but vortex motion, when there is no such help as a membrane. The greatest energy can be accumulated in a very narrow space by increasing the speed of rotation. Vortexes have, therefore, from the first the two characteristics of distribution and accumulation, or the two sides of life and death. From this, we see that the so-called animated agency of Lord Kelvin pervades not only the organic world, but all the universe, for we can find rotation always in all things from the galaxy and nebula systems down to the inner part of atoms.

Vortex phenomena are important in many other directions, and what has been carelessly unnoticed in the past is being brought out clearly, although it is impossible for me to go into details in this article.

We have obtained from our study of vortexes a clear conception of the following truth:—

Any phenomenon occurs only from a discrimination, without which there can be no life Absolute equality is the consummation of death, where it transcends common life and death. Life is in nature a phenomenon of instability. No absolute life is allowed, for it is absolute instability, or nothing.



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Juvenile Stories of Japan

IT is unknown when juvenile stories began to be told in Japanese families. They first appeared in writing at the end of the Heian Dynasty, in the *Konjaku-monogatari*.

The *Nippon-Shoki*, one of the oldest books in Japan, has a story about the deer of Tsugano. The story is juvenile in form, but it is more like mythology, with a theme of affection.

The story runs in brief as follows:—

One slept in the field of Tsuga and heard a conversation of a couple of deer. The stag, which visited every night the hind from his haunts in Awaji, told his wife that he had had a strange dream, in which his whole back was frosted. The hind replied with a look of sorrow that it was an omen of her husband being caught and his flesh being salted. She earnestly asked him not to go out. But he did not follow her advice and went out, when he was shot dead by a hunter.

A story of a crocodile and rabbit in the *Kojiki* is mythological, although it was made juvenile in from later.

The *Taketori-monogatari* has a fairytale, with at the same time a theme of love. It has five noble in rivalry in love for an angel. In Japanese fairy-tales, love is not a favourite subject.

Mythological love stories before that time cannot be treated as juvenile stories, and what appeared in the *Konjaku-monogatari* may better be taken as the first pure juvenile stories.

It is not exactly known when this book was published, but its author Minamoto-no-Takakuni lived 1004-1077.

The book has two juvenile stories. One of them is a story of a wen and the other that of a grateful sparrow.

The wen story runs:

Once, there was an old woodman with a big wen on his cheek. One day, he lost his way in a mountain. He went about till evening came, but could not reach his village. He gave up walking and slept in a big cave under a tree. At midnight, he heard voices about the tree. In fear and trembling, he looked out to find many demons holding a feast. Soon, they began dancing. The old man was very amused to see it, and forgetting himself and the fear of approaching the demons he jumped out of the cave and began dancing, in which he was skilled. The demons were astonished at the intrusion of a stranger, but were soon struck with the skilfulness of his dancing and applauded.

As day was breaking, the demons entreated him to come and dance the next night. One of them suggested they had better take some valuable thing from him as security that he would return. So they took the wen from his cheek.

At dawn, the demons disappeared and the old man came back with a light heart, passing occasionally his hand across his lightened cheek.

One of his neighbours, another old man, who had a wen on the cheek, too, heard the woodman's tale with an envious look, and wished to meet the demons.

He found the cave in the place as told by the neighbour and hid himself in it. Soon, he heard the demons making a feast. He made his appearance before them and danced.

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He was a poor dancer and the demons were disappointed. They took out the wen, which they had taken from the woodman's cheek, and stuck it on to the cheek of this man, who thus came down the mountain dejectedly with two wens on his cheeks.

The story is concluded with the preceptive remark that one must not be envious.

The story of the grateful sparrow is substantially as follows:—

Once, a widow lived penuriously with a son. One day, she heard a fuss made by children outside the window. She opened it and found there a sparrow with its wing broken and struggling desperately to fly. It was made fun of by the children and was on the verge of being killed by them.

Moved with compassion, she got the sparrow from the children.

She watched over it herself. Soon, it got well and could fly, on which she set it free.

One day, the sparrow came holding in its mouth a seed of the gourd, which it dropped in the yard of his benefactor's house.

The widow picked it up, and thinking it a present from the sparrow returning her kindness, she planted it. It soon sprouted and in due course, the plant bore one gourd, which was uncommonly big and splendid. To get seeds, this gourd was cut in two. Ah, how mervellous! There were grains of rice in it instead of seeds. They were inexhaustible and supplied good food to the poor family, which lived in comfort thereafter.

An avaricious old woman, a neighbour of the family, was envious. She caught a sparrow and broke its wing, after which she cured the trouble and set it free as the good widow had done.

One day, the sparrow dropped in her yard a seed of the gourd. The old woman rejoiced at the progress of things as expected. She sowed it. It sprouted and the plant bore a big gourd. She was the more glad. The ripe gourd was cut in two. Ah, how wonderful! There were many poisonous insects creeping out of it instead of rice. They were innumerable and at last bit the grasping old woman to death.

These two fairy tales' form was adopted in other juvenile stories subsequently.

In the Muromachi period, there were many books of fairy tales written They were evidently intended for children. Some investigator once remarked that some old juvenile stories popularly told in Japanese families were most probably written in tnat peried. This may be true. Juvenile literature began to gain a footing towards this period in the Japanese literary world.

A few tales may be quoted from these books.

A Dwarf.—Once, there lived an old couple in Naniwa, Settsu Province. Being childless till the wife was 40 years of age, they prayed at the Sumiyoshi Shrine for a child. The prayer was granted, for a boy was born to the wife at the age of 41. The couple exulted.

The baby was exceedingly small, only an inch tall. At the age of 12 or 13, he was little taller than an infant and was named Dwarf. The couple regretted it wondering what sin they had committed to have such a pigmy in retribution for it. The dwarf heard this. Feeling sorry to

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grieve the parents on his account he resolved to leave the house and to go somewhere to make his success.

He got a needle from his mother and bore it at his side as a sword, which was sheathed in a piece of straw. He also got a wooden bowl and chopsticks, with which he made a boat.

He sailed from the sea-coast of Sumiyoshi and went to Kyoto over the canal. He visited a court-councillor at Sanjo. Hearing some one announcing himself at the entrance, the councilor came out but could not find who was addressing him. As he suspiciously looked round in search he heard a cry at his feet, "Don't tread on me." Following the voice, he found a dwarf, whose conduct caught his fancy so much that he granted his desire to stay in the house.

The court-councillor had a daughter. She was a very fine girl and was 13 years of age, when Dwarf was 16 years old. He wished he could marry her and formed a plot.

One night he visited her bed-chamber stealthily and stuck to her lips boiled rice grains that belonged to him. Then, he cried out.

The court-councillor came in and asked him what was the matter. He replied that the girl had eaten up his rice. The councillor saw boiled rice grains about his daughter's mouth, evidently having eaten Dwarf's rice by stealth. In a rage, he intended to punish his daughter severely. Dwarf stopped him and got his permission to leave the matter entirely in his hands.

He took the girl to the Yodo River. They boated across the river for Naniwa, but before they reached the opposite coast, the boat was taken out of her course and was blown away to Ebisu Island.

Two devils came towards them. One of them carried with him a small mallet of fortune. When they approached the two, one came upon Dwarf and swallowed him up. Dwarf romped in the devil's abdomen and torturdd him. He came out through the devil's eye. The devil was terrified and fled, leaving behind him the mallet.

Dwarf took up the mallet and shook it, saying, "Let me grow taller". Instantaneously, he grew as tall as an ordinary boy. He gave, another shake of the mallet and got boiled rice, which he and his master's girl ate. The third shake gave them plenty of gold and silver, with whieh they left the place and came to Kyoto, the capital, where they led a comfortable life at Gojo.

The matter came to the notice of the Emperor, who desired to see Dwarf.

Dwarf was received in audience by the Emperor, who found him to be handsome and dignified.

Upon an inquiry, it turned out that his father was the son of a noble, Horikawa Chunagon, and his mother the daughter of another noble, Fushimi Shosho. They had left the court on a false charge and were leading a wandering life in the country.

Dwarf was promoted to the court position of Horikawa Shosho. He at once wrote to his parents. They came to the capital and lived together with the young couple, who attended them with devotion. The whole family prospered.

Monokusa-taro.—Monokusa-taro was a strange man in the Province of Shinano. He was notoriously lazy as his name

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signifies. He lived in a cottage enclosed by straw mats, supported by four pieces of bamboo, which were erected in the four corners. He always was lying down.

One day, the lord came round for inspection. Taro had been twiddling a piece of rice-cake, given him by some one, and had thrown it on the road by mistake, but he had not taken the trouble of picking it up himself, relying upon some one to come and do it for him. When the lord came. Taro asked him to pick it up.

The lord thought him odd to ask unceremoniously for such a thing. "Is this that notorious Monokusa-taro?," he inquired of his retainers. They replied in the affirmative. "It must be preordained that we have in our fief such a strange fellow. Provide sufficiently for him," ordered the lord.

The order was troublesome to the people, but they had to obey it. They supported him for three years.

A coolie was requisitioned by the lord for employment in the capital. The people recommended Monokusa-taro, wishing to get rid of the nuisance. They advised him to go and get a wife in the capital. Lazy as he was, he accepted the advice and left for the capital.

In the capital, he put on rags and had a dirty and beggarly look, which made him the laughing stock of the town.

He worked faithfully there for three years, however and time to go back to his native place came. But he had not yet found a good wife, his chief motive in going away for work. At his wit's end, he was advised by a friend to divine the solution by *tsujiura*.

He was told by this divination to go to Kiyomizu and to search there for a suitable women.

At Kiyomizu he came across a beautiful lady. He caught her. His strange apperance excited her suspicion and she attempted to escape, seeking evasion by poetical wording. The man, who war a talented poet, readily understood her. Finally, the lady gave him a a poetical conundrum to guess, and made her escape.

After pondering for a while, he solved the puzzle and visited a mansion at Shichijo, in which he found the lady.

She could do nothing but meet him. She and her family tried to annoy him by giving him many difficult subjects for odes, but he readily and quietly composed them. The lady was impressed with his great talent and consented to marry him.

He bathed for seven days, in which all his dirt was washed off and an admirably good-looking man came out. The marriage was celebrated soon and the couple lived very happily.

The Emperor, who heard of the man being very skilful at the composition of odes, summoned him. He composed odes in the presence of the Emperor, who highly appreciated them.

His family-line was looked up, and it was found that he was a descendant of the Emperor Ninmei. He was appointed *chujo* and was granted the Provinces of Kai and Shinano as fief.

Japanese fairy-tales are divided into four principal groups, (1) tales of animals returning kindness, (2) tales of good and had persons in contrast, (3) tales of revenge, (4) and tales of the subjugation of ogres. The tales of a grateful spar-

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row, which was given at the beginning of this article and the famous story of the tongue-cut sparrow represent (1) and (2) and the wen story (3).

The following story is typical.

In anient times, there were two old men, of whom one was good natured and the other bad natured. The former kept a pet dog. One day, he was farming as usual, and heard the dog barking at something underground. The ground was dug and a large number of gold coins was unearthed. The bad old man being envious of it, took the dog to the field, and dug in the place directed by it. But there was no gold unearthed only filth. He got angry and killed the dog. The got old man grieved over the death of his pet and buried its corpse. Soon, a tree grew up over the grave and it grew big. The old man cut it down and made a mortar and a pestle of it.

With the mortar and pestle, rice was pounded to make rice-cake. But pieces of gold wer obtained instead of rice-cake. The bad old man, envious, borrowed the motar and pestle, but no gold was obtained only filth. He become angry and burnt the mortar and pestle. The good old man got the ashes and scattered them over a dead tree in the presence of the lord, who happened to pass by. The tree at once become in full bloom. The old man was rewarded by the lord. The bad old man followed his example, bnt the tree did not bloom. On the contrary, it emitted ashes which entered the eyes of the lord, who killed him in punishment.

A representative story of the third group is *Kachikachi-yama*.

An old wife was deceived and killed by a badger, and a rabbit, her husband's pet, took revenge on it.

To the fourth group belongs the famous story of Momotaro, the plot of which is that Momotaro, who was born of a peach, goes to subjugate ogres, accompanied by a dog, a pheasant and a monkey. It is a juvenile story adapted from a story of Minamoto-no-Raiko subjugating orgres on Oye-yama, a heroic tradition.

A careful study of juvenile stories and fairy tales in Japan will give you the impression of their representation of the national character. In the stories of Dwarf and Monokusa-taro, their lineages were investigated. This illustrstes how the Japanese valued ancestry. The many stories of revenge suggest how the Japanese looked upon revenge as a virtuous deed.

All, the animals in Japanese juvenile stories are natives of Japan. They are monkeys, crabs, rabbits, badgeas, foxes and dogs; and sheep, wolves, bears, etc. as appearing in Grimm's fairy-tales do not play any important part in them.

We have as an exception to that the story of the rabbit and the crocodile, of which to different views are held. One takes it as proof that the Japanese are of Oceanic descent, while the other denies it, crocodile being a local name for *shumoku-zame*, a peculiar Japanese fish.

As to the originality of these stories in Japan, there is doubt. The wen story has a semblance to one in Korea and the story of Momotaro to one in China, and the story of the grateful sparrow evidently taking origin in an Indian Buddhist book.

These are not myths and may be taken as the Japanization of imported stories from foreign lands rather than as of Japanese origin.

All these Japanese juvenile stories have little of extreme brutality and cruelty, a credit to Japanese culture.

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The Sesqui-Centennial Exposition at Philadelphia

By Eizo Ishizuka

President of Japan Industrial Association Member of House of Peers

IN celebration of the Sesqui-Centennial Anniversary of the Independence of the United States of America, a grand International Exposition of art and industry will be held in Philadelphia from June 1 to December 1, 1926. The Japanese government decided last year to take part in this undertaking.

Last September the government ordered the Japan Industrial Association to take charge of all articles to be exhibited at the International Exposition by various organizations in Japan. The work regarding various exhibits from this country has been going on under the supervision of this association. Nearly all the exhibits of various organizations here, already have been sent to America together with the officials who have charge of them at the exposition.

I believe that the Japan Industrial Association has two important missions that should be performed by it: (1) making the relationship between Japan and America more intimate on this special occasion, giving all possible contribution to promoting the public welfare and happiness of the world; (2) imparting to our foreign trade, which has been improving grodually since the great earthquake of 1923, more progress through this good opportunity. These words may be a commonplace, to be made at every foreign exposition that the Japan takes part in; however, we must realize them actually in this occasion.

The friendship between Japan and America was gradually increasing ever since it stood at the historical foundation of the relations between the two countries. However there was observed a tendency among some of the American people to have ill-feeling toward the Japanese as Japan was developing rapidly after the Russo-Japanese War. Of course this was matter of great regret for both countries. However, at this great opportunity, we are determined to introduce to the people of America every thing regarding Japan and the Japanese, and to abolish everything which might cause some bad feeling between the two countries by exchanging opinions. In fact these great nations on the coast of the Pacific have the duty to do their best for the peace of the world.

It is a matter of deep great that the foreign trade of Japan has been very dull since the great European War. Our merchandise of every line should, therefore, be well introduced to the peoples of the world taking advantage of the coming International Exposition of America, so that our foreign markets may be extended largely. The exhibits of the Paris International Exhibition were limited to only fancy goods and industrial arts, though they represented may countries including Japan, but the coming Exposition in America is to be held on a much larger

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Mr. Ishizuka, Member of the House of Peers and President of the Japan Industrial Association, Tokyo.

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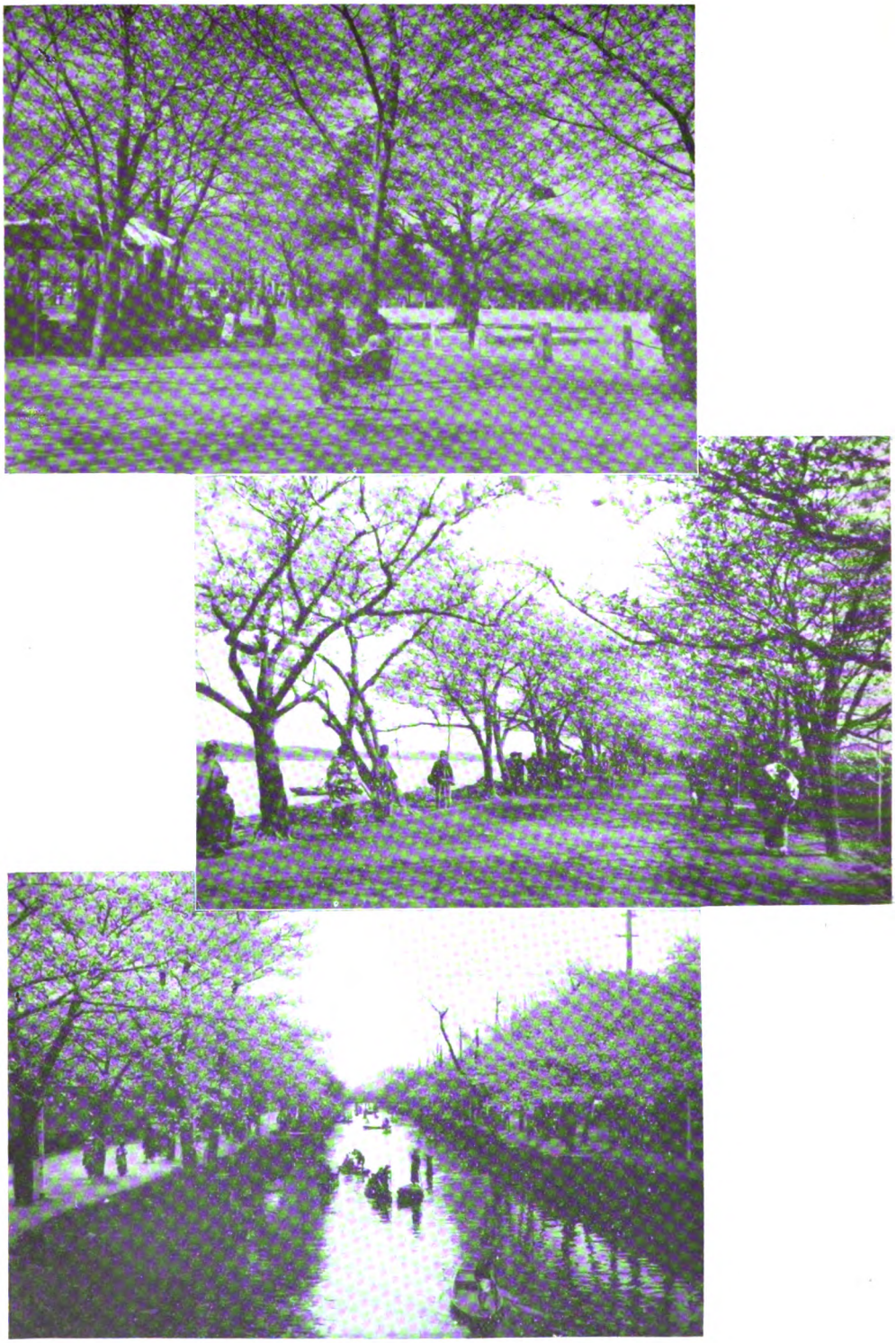

Cherry Blossom Scenes in Tokyo.

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scalet than that of Paris, and nearly every line of art together with various other kinds of articles will be shown. It will give great benefit, toward our foreign trade, too, as almost all countries of the world are taking part in this International Exposition.

When the International Exposition was first announced by the American government last year, Japan took the lead of all other countries of the world in expressing the desire of taking part in it, and ever since the attitude of Japan toward the exposition has remained the same.

As to the other countries, according to information received here from America, all of them excepting Russia are taking part in the Exposition, and a number of exhibits of these countries represent either the governments or organizations of exhibitors.

Regarding the exhibits of our country, the government selected them carefully, prohibiting exhibits by individuals. Therefore only those which are most representative articles have been sent to the Exposition, by various organizations, under the supervision of the Japan Industrial Association.

This association which takes care of these exhibits by the government order, has a great responsibility for this undertaking. However, we are doing our best to realige good results.

I have been president of the Japan Industrial Association since February, 1926. I will to use every endeavor to fulfill this important mission.

JAPAN' EXHIBITS

The following are the Japanese exhibits and exhibitors in the various departments of the Sequi-Centennial Exposition of the United States of America:

(1) Palace of Manufacturing Industry and Arts.

(A.) THE DEPARTMENT OF FINE ART AND EDUCATION.

Painting:

The Department of Commerce and Industry.

Specimens of Fine Arts:

The Imperial Household Department.
The Tokyo Academy of Fine Arts.
The Department of Education.
Marquis Toshitame Mayeda, Tokyo.

Fine Arts Manufactures:

Embroidery: Nishimura Sozaemon.
Tanaka Rishichi.
Iida Takashimaya.

Porcelains and Pottery: The Japanese Ceramic Association.

Cloisonne: The Cloisonne Exhibitors Association.

Lacquerware: The Japan Lacquer Industry Association.

Metallic-ware: The Japan Metallic-ware Manufactures Association.

Bamboo Work: Iizuka Hosai, Tokyo Prefecture.

Handwoven Brocade: Yamaga Seika, Kyoto City.

Colored Woodcut Prints: Hasegawa Takejiro, Tokyo.

Specimens of Education:

The Department of Education.

Specimens of the Red Cross Society:

The Japan Red Cross Society, Tokyo.

(B.) THE DEPARTMENT OF MANUFACRURING INDUSTRY.

Raw Silk:

The Raw Silk Association of Japan, Tokyo.

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President, Mr. Simura Gentaro.

Customs of Japan:
The Japan Department Stores Association, Tokyo.
Representative: Naito Hikoichi.

Embroidery, Drawn Work, Laces, Japannese Stencils & Blue-Prints:
The Yokohama Export Textile Manufacturers' Guild, Yokohama.
Chief: Mr. Shotaro Kasahara.

Cloisonne:
The Cloisonne Exhibitors' Association, Tokyo.
Representative: Mr. Jubei Ando.

Porcelain and Earthern Ware:
The Japan Ceramic Association, Tokyo.
President: Viscount Kaneko Kentato.
The Experimental Station of Porcelain and Earthern Ware, Kyoto.
Chief: Mr. Toyokitsu Uyeda.

Lacquer Ware:
The Japan Lacquer Industry Association.
Representative: Mr. Takao Noma.

Straw Matting, Grass Rugs & Carpets.
The Matting Inspection Bureau, Kobe.
Director: Mr. Tokusaburo Hachiya.

Silk Textile and Products:
The Japan Exports Silk Traders' Union, Yokohama.
Chief: Mr. Tomitaro Hara.

Embroidery:
Nishimura Sozayemon, Kyoto.
Iida Takashimaya Dry Goods Store, Tokyo.
Tanaka Rishichi, Kyoto.

Pearls:
Mikimoto Kokichi, Tokyo.

Hemp Braids:
The Nippon Cotton Texile Union Trade Association, Tokyo.
President: Mr. Toranosuke Fukami.

Paper & Products:
Tosa Paper Traders' Guild, Kochi Prefecture.
The Mino Paper Traders' Guild, Gifu Prefecture.
Reprensentative: Mr. Sanjiro Matsui.
Mr. Naojiro Teshigawara, Gifu Prefecture.
Mr. Toramatsu Suzuki, Nagoya Prefecture.
The Kyoto Export Fan Traders' Guild.
Chief: Mr. Bunsuke Sakata.

Brushes:
The Nippon Brush Union Trade Association, Osaka.
President: Mr. Kenichiro Kasai.

Toys:
The Tokyo Toy Wholesale Traders' Association, Tokyo.

Celluloid Ware:
The Nippon Celluloid Were Union Trade Association, Tokyo.

Watch Glass:
Mr. Koji Konishi, Tokyo.

Coral, Shell Buttons & Shell Inlay:
The Association of Japan Fine Art of Marine Products, Tokyo.

Ivory Engraving:
The Tokyo Ivory Articles Dealers' League, Tokyo.
Chief: Mr. Kakichi Ikeda.

Metallic Work:
The Japan Metallic Work Traders' Association, Tokyo.
Representative: Mr. Nagao Watanabe.

Imitation Pearls & Beads:
The Osaka Industrial Fine Art Association, Osaka.

Tortoise Shell works:
Yezaki Yeizo. Nagasaki City.

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Crystal Work:
The Kofu Crystal Work Traders' Association, Kofu City.
Bamboo & Wooden Wares, Agate Carving & Furniture:
The Yokohama Miscellaneous Traders' Guild, Yokohama.
Violins:
Mr. Masakichi Suzuki, Nagoya City.

(C.) PALACE OF AGRICULTURE AND FOOD PRODUCTS.

Japan Tea:
The Japan Central Tea Association, Tokyo.
President: Mr. Kahei Otani.
Oranges:
The Japan Orange Export Traders' Guild, Yokohama.
Chief: Mr. Seitaro Arai.
Sponge Gourds, Ginger, Red Pepper, Peanuts, Beans & Starch.
The Japan Peanuts Traders' Guild.
The Hokkaido Agricultural Association, Sapporo.
Canned Foods:
The Canned Foods Publicity Association, Tokyo.
Representative: Mr. Sanko Abe.
Menthol Crystals, Peppermint Oil, Fish & Vegetable Oil, Lily Bulbs Agaragar & Dried-Mush rooms:
The Yokohama Miscellaneous Traders' Guild, Yokohama.
Soja Beans, Bean Cake, Soja Bean Oil, Solidified Bean Oil, Liquorice Plant, Liquorice Essence, & Artistic Tiles:
The South Manchuria Railway Company, Dairen, Manchuria.
Oolong Tea, Camphor, Coral, Rice Paper Plants, Panama Hats:
The General-Government of Formosa.
Ginseng, Liquorice, Arsenious Acid & Colle Vegetable:
The General-Government of Korea.

(D.) PALACE OF MACHINERY & MINING.

Transportation:
The Exhibitors' Association of the Government Railways and leading steamship and railway companies, Tokyo.
Mining:
The Association of Mine Owners, Tokyo.

THE PHILADELPHIA EXPOSITION AND JAPAN

MOST of the exhibits except models of the Japanese traffic system, to be represented by the Japanese Railway Department, have been sent already to America to be displayed at the International Exposition to be held in Philadelphia from June to November 1926.

The exhibits already shipped to the United States amount to 23,063 cubic *shaku* weighing 206,048 pounds. The number of boxes containing the exhibits is 1,070.

The expenses of Japan regarding this Exposition are 1,500,000 Yen out of which 200,000 Yen is the government subsidy to the exhibitors. Out of the total 1,500,000 Yen, 678,730 Yen will be expended from the budget of the fiscal year 1925 while the rest will be defrayed in the fiscal year 1926.

The Japan Industrial Association has been asked by the Government to make careful examination of all Japanese exhibits and undertake administration of the Japanese exhibits.

Mr. Jiro Hitomi, representative of the Japan Industrial Association, has been sent Philadelphia already with Mr. Iwao Nishi, Mr. Shinsuke Kishi, of the Department of Commerce and Industry, and other officials of the Association, and carpenters, to make full preparation for the Japanese exhibits and undertake administration of the Japanese exhibits.

The Government decided some time ago exhibit only articles worthy to represent the industry of Japan, and they made careful investigations as to the articles to be exhibited. All articles except some rare exhibits will be exhibited by organizations. This latter regulation is a new step for Japan to take regarding her exhibits at international exhibitions.

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Hotaru-Ika, the "Firefly" Cuttlefish

By Dr. Chiyomatsu Ishikawa

JAPAN is famous for the possession of Mount Fuji, but it is not simply this mountain and other fine scenery that distinguish Japan to the world. There are plenty of animals and plants, of which Japan may well be proud. Japanese gingko and cherries are, for instance, unique and are regarded with great interest by Europeans and Americans. Some animals are similarly peculiar to Japan such as the Inachus, which has feet of over 10 feet and divells in the depths along the Pacific Coast, *hotaru-ika*, produced largely in the Sea of Japan, and giant salamanders, which are found in the mountain ranges of Chugoku in the mainland, of these animals, which are peculiar to Japan, the *hotaru-ika* and the giant salamanders are the most interesting. I will tell you about the *hotaru-ika*, the literal translation of which is firefly-cuttlefish.

Hotaru-ika is a kind of cuttlefish, so named by Dr. Watase. It was previously known as *matsu-ika* or *ko-ika*. It is only about 6.5 millimetres in length. What makes it so interesting is that it emits light. Of course, there are some other kinds of cuttlefish, which emit light. Why is *hotaru-ika* interesting in particular? Before answering this question, let me tell you what I know of it.

Habitat of *Hotaru-ike.* — *Hotaru-ika* appears to be produced in different places on the sea-coast of Japan, and it has been taken in the Bay of Suruga and in the neighbourhood of Tateyama in the province of Bushu and Same in Aomori Prefecture. But it is caught in plently on the sea-coast of Uozu and Namerikawa in the Province of Etchu. It gathers in abundance near the coast in May, and the fishers take it with drag-nets or bag-nets. It is not an exaggeration to say that the sea glitters with the light of the fish. How abundantly it is taken may be imagined from the fast that at a big catch, it covers the shore for a distance of several miles.

The take reached 255,000 *shime* (bundles) in 1903, 250,000 *shime* in 1904, 257,000 *shime* in 1905, 265,000 *shime* in 1906, and 156,000 *shime* in 1907, but in the subsequent three years, it decreased to 88,550 *shime*, 62,200 *shime* and 58,100 *shime* respectively. The region has been drawing a large income from this fishery, although the take has been variable with the years. When the fish comes in large schools, it lights up the sea as if it were illuminated with electric lights. The luminosity is remarkable when the fish is caught in nets.

At Namerikawa, it is taken with drag-nets. The nets are dragged three times at dusk at the southern end of the town. It begins immediately upon the sun being hidden behind the mountains of Noto Peninsula, when the fish comes nearest to the land. It goes back to the offing, when the nets have been dragged three times. In order to see the fishing at Namerikawa, on should be there in the afternoon and go to the seashore at dusk and wait for operations.

As the net draws nearer to the seashore, one will see it shining all over with the lights of the fish, which glint blue in reflection in the water. The sight is indescribably beautiful. The end of the ventral arm of the fish shines more than any other part of it, and the moving of the arm in swimming looks like the dancing of electric lamps in a dark night. The light is emitted by tens of thousands of the fish.

In Uozu the fish is caught with bag-nets. Two sleeves spread out from the bag. These sleeves are direct towards the land, and the fish coming near the shore at dusk enter the bag, enclosed by the sleeves. The net is hauled in at about 10 o'clock at night. One can come to this place and see the netting after seeing the dragging operation at Namerikawa. At Uozu one had better go by boat to the place, where the net is laid. The sea is high at times, but it is near the shore, and one can

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easily come near and see it all. The haul is different in amount daily. The boat may be brought close to the net, where the fish may be observed swimming, which is interesting.

The Body of *Hotaru-ika.*—*Hotaru-ika* is nearly same in physical construction as the common cuttlefish, but its mantle is thin and cylindrical, being widest at the entrance and narrowing down to the back end, which is pointed. The fin is so big as to measure about three-fifths of the trunk in length and it is similarly wide. The head is large and is flat at the back. The central line of the ventral is furrowed and hollowed. The eyes are the big, and the front edge of the eyelids is incised deep. The funnel is broad and short. The first arm, or the dorsal arm is the shortest, and the second and fourth arms are almost the same in length. The first, second, third and fourth arms is the order of length. The first, second and third arms have on the inner side hooks and suckers, the number and arrangement of which differ according to individuals. They are situated at the root of the arms. Two-thirds of the arms have 10-12 hooks and one-third have 31-34 suckers. On the fourth arm or ventral arm are 12 hooks arranged in two lines, but no suckers.

Each arm has membranes on the inner and outer sides. The membrane on the inner side of the first, second and third arms is the swimming membrane, and it is supported by a spear like body at its side. On the fourth arm, the membrane is in a lower position and there is no such body supporting it. The tentacular arm is slender and is nearly equal in length to the mantle. The head of the arm is not particularly wide and has for two-thirds of its end suckers of 17-20 lines in four lines. Further on the towards the root, two thick hooks from one line and towards its back or on the same line with them are two or three suckers. A little off the hooks towards the root, there is the so-called fixing apparatus. In most cases, four suckers rnd four pads are arranged in lines alternately. Both have a diversity of number. The tentacular arm has two membranes, which are not so long. One of them lies on the ventral between the fixing apparatus and the hooks and the other on the dorsal of the arm end. The latter is twice the former in length width.

The medium ribs of the pen are slender The wing develops in three-fourths of the back. The widest part is in front of the whole length and is at the point of two-fifths, where the width of it is one-fifth of the pen. The radula is seven lined. The tooth at the extreme outer end is the largest and is bent a little. The central one is thick and short.

The pigement spots on the dorsal of the skin are mostly reddish brown. The eyeballs are dark indigo. The eyelids are golden and blue on the outer side. The ventral part of the mantle has reddish brown pigment spots, which are smaller and less in number than those on the dorsal. The ventral is, therefore, light in colour and its ground colour is pale. The central part of one-half of the dorsal looks particularly red, and this is the colour of the liver seen though the mantle.

The Light of the *Hataru-ika.*—The *Hotaruika* is famous more because of its emitting light than any other reason. This shining fish inhabited the Toyama Bay long before the Japanese settled on this island. Of course, they knew the race that preceded the present Yamato race, and this latter race has undoubtedly known it for thousands of year. The people in Futatsu and Namerikawa certainly has been familiar with it, but it came to be known scientifically at a comparatively recent date, as it was too commonly known in its habitat and no learned men had ever visited there before the railway was opened. By a comparatively recent date, the writer means 1905, on the evening of May 28 of which, Dr. Shozaburo Watase, one of the writer's friends, first saw it. Dr. Watase was then making researches about the firefly. He had been told by a school theacher in

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Namerikawa about a shining cuttlefish and visited the place by railway, which was opened to Toyama then, on May 28, on the evening of which he first saw the strange fish. On this very day, the memorable Battle of the Sea of Japan, which the Japanese can never forget, was fought, and it is interesting that Dr. Watase saw the fish first on the evening of that day.

Before this *hotaru-ika* was scientifically knawn, a kind resembling it had been found elsewhere in the world, and there were about ten specimens of it in fhe London, Paris and other museums, but none of them was quite perfect. They were of the Abraliapsis genus, and as *hotaru-ika* recembled it, Dr. Watase at once saw it rightly belonging to the genus, as he was conversant with the Decapoda. Before telling you about the kind inhabiting the Bay of Toyama, let me describe the illuminator of the fish.

Illuminators of *Hotaru-Ika.*—The *Hotaru-ika* has three illuminators, which are found mostly on the front part of the mantle, head, neck, funnel and ventral arm. When the fish is alive, these spherical apparatuses are cobalt and shine more in the centre. Some are yellow and shine gold in the centre, and others are light grey. Dr. Watase named them the three illuminating apparatuses of the *hotaru-ika*. They may be found on the tentacular arm, head, funnel, mantle and any part of the skin, which forms the ventral part. In the daytime, they look like black spots, but at night, each shines. They number hundreds and twinkle like stars at night.

This statement was made by Dr. Watase. It is quite correct, except that one thing particularly is different from his statement, that is, that the twindkling organ is not developed on the tentacular arm. He perhaps made an oversight in observing it or writing about it. I am not blaming him, but wish only to correct his mistake. The so-callpd No. 2 illuminating apparatus of Dr. Watase is five in number. They form a bay on the ventral of each eyelid, the first and last of them being bigger than the middle three. These two are larger in size and stronger in illuminating power than the third.

The biggest illuminators the *hotaru-ika* possesses are three in number and they are at the end of the tentacular arm. They are so big that at first sight, they look like pads. They have very strong illuminating power. In the *Zoological Magazine* No. 17 page 121, Dr. Watase stated that this black spot is an apparatus, which gives the strongest light, which covers an area of over 1 foot in diameter. This big black apparatus is also possessed by the one resembling the *hotaru-ika*, which had been found before it, as students know, and the name of its genus Abraliopsis was derived from it. Before Dr. Watase first saw the *hotaru-ika*, it and been known that the cuttlefish of the genus had three black spots at the end of the ventral arm, and although these spots might be illuminating apparatuses, they had perhaps degenerated, seeing that they were wrapped in black cells. These specimens were, however, dead or half-dead cuttlefish, the illuminating apparatuses of which were wrapped up in coloured cells and were not thought to shine.

Jubin (French) Hoyle (English) Pfeffer and Chun (German) and Berry (American) all thought so, and they did not know this fact and also that the big black pads were splendid illuminating apparatuses. Only Chun had studied the system and found the black spots to be illuminating apparatuses, but he did not think them actually to work.

Dr. Watase saw living *hotaru-ika* in Namerikawa and also that their three black pads at the end of the ventral arm were brilliant illuminating apparatuses, being the largest and most luminant of all possessed by them. He was the first discoverer of this fact, which is really interesting and for which we must thank him. Of course, the fishers of Toyama Bay had known it from ancient times, but it was by Dr. Watase that it was first informed to the scientific world.

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In 1908, Dr. Watase wrote in his pamphlet entitled "Two Wonderful Sights at Namerikawa, Etchu Province" that he had reported on the *hotaru-ika* at the 7th meeting of the International Zoological Society, held in Boston, U. S. A. in 1907 and that all the scholars present hearing his speech agreed in expressing their surprise at his description of the beautiful sight, which they thought unique in the world. Later, however, none of these scholars reported that they had heard Dr. Watase's speech at the meeting. Even Pfeffer's great work published in 1912, Chun's book published in 1910 and Berry's Book published in 1910 have nothing to relate in reference to Dr. Watase's announcement Berry stating that the black pads are doubtful organ and Chun and Pfeffer that they are degenerated illuminating apparatuses. From this, did Dr. Watase actually speak on the subject at the meeting, or did he simply dream it?

Habits of *Hotaru-Ika.*—The *Hotaru-ika* gathers in large shoals on the the sea-coast of Uozu and Namerikawa in April, May and June as stated before. They come near the shore at dusk, and go away when the sun has set. They are caught with drag-nets at Namerikawa and with bag-nets at Uozu as already described.

It is interesting to note that all coming near the sea-shore at dusk are females and have been mated. This may be ascertained by observing their necks. The neck has semething like a doublecollar, and when one side of it near the back is cut, a large number of white slender substances will be found where the collar bends. They are spermatophores attached there to by the males at copulation. This is not simply the case with the *hotaru-ika*, but with all other kinds of cuttlefish, although there is a difference in the place, to which the spermatophores are attached. In the *hotaru-ika*, the place is under the collar like skin in the neck. It needs scarcely be added that the spermatophore is a cell containing numerous spermatozoa, which fertilize spawn laid by the female. All coming to the sea-shore have the cells on the neck. Where is the male? Where is copulation made? The seem to be in the depths at 300 or 400 fathoms, where copulation takes place. The female fish comes to the shore at dusk to lay the spawn.

The male fish is sometimes found among tens of thousands of the female netted, and they have come having been mixed with the females. A fact endorsing the supposition that the male inhabits the depths is that in the daytime, netting with *teguri-ami* at depths of 300 or 400 fathoms often gets male and female *hotaru-ika* in nearly the same numbers, and cod other fishes taken in such deep seas have many *hotaru-ika* in nearly the same number in their stomachs. From these facts, it may be assumed that male and female *hotaru-ika* are always together in nearly the same number, and that the female comes near the shore towards evening tolay the spawn after copulation, and then goes back to the depths.

The Scientific Name of *Hotaru-Ika.*—As stated before, Dr. Watase on first seeing the *hotaru-ika*, thougot it to belong to the Abraliopsis as some kinds resembling it. Being familiar with the Decapoda, he was quite right in thingking so. Female *hotaru-ika* have a construction, every point of which bears resemblance to the kinds previously known. Yet a new name was given to it by Dr. Watase, who thought it somewhat different from what was known thereto fore. This was told to the writer by Dr. Watase and by Mr. Yoshizawa of the Uozu Middle Schools.

At first, Dr. Watase was believed to have reported the discovery at the meeting of the Zoological Society in Boston, but he perhaps did not announce it on the occasion, for Mr. Berry of America later gave the fish the name Scintillans. Before that, Mr. Pfeffer named one gathered by the later Mr. Tokichi Nishikawa as Nishikawae, and one of the specimens

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sent by the writer to him as Ishikawae, he considering both Nishikawae and Ishikawae to be different in kind from each other. But the name of Scintillans was given somewhat earlier than the latter two names, and this must be taken as its formal name.

As to the genus of *hotaru-ika*, not only Watase, but Pfeffer and Berry thought it to belong to the Abraliopsis, but the writer examined afterwards the male fish and found its hectocotglised arm to be much different in construction from that of the above genus. In view of this it was deemed proper to select an independdant name and the name Watasenia was adopted out of respect to Dr. Watase. Thus, the Japanese *hotaru-ika* has the scientific name of Watasenia scintillans (Berry).

The Funeral Services for Baron Chincho Hozumi, the Former President of the Privy Council was Held Recently at the Aoyama Cemetery, Tokyo.

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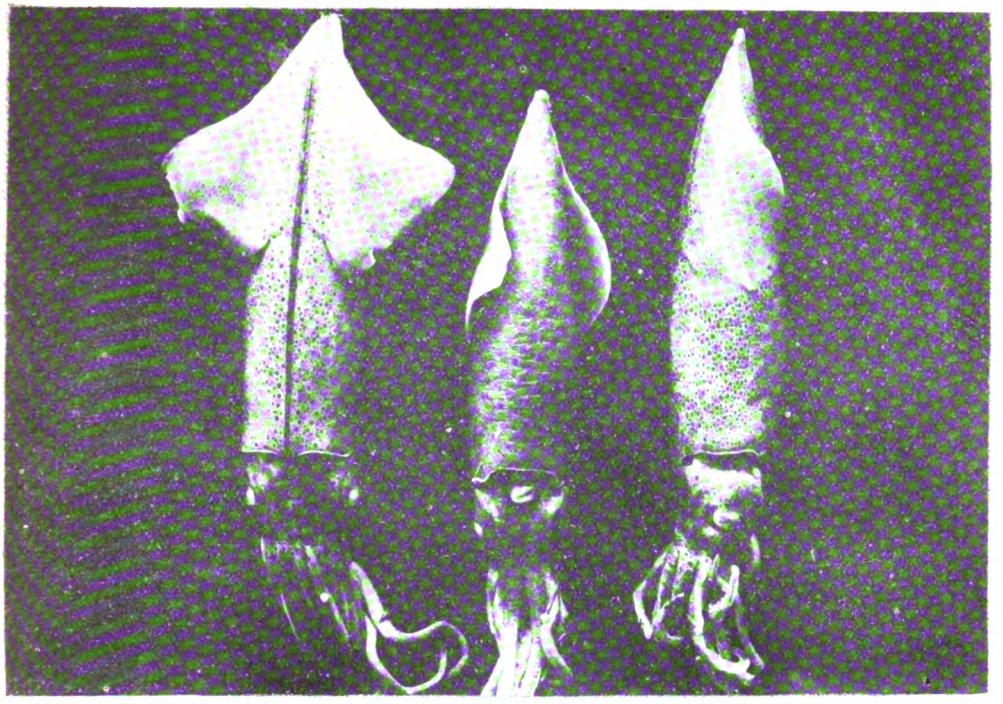

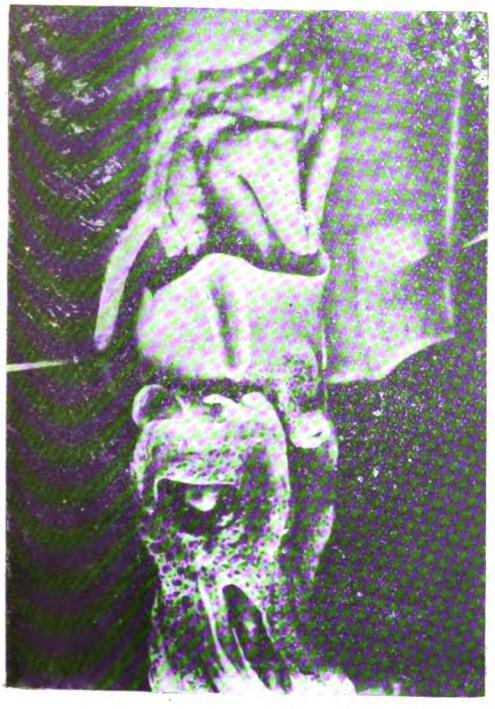

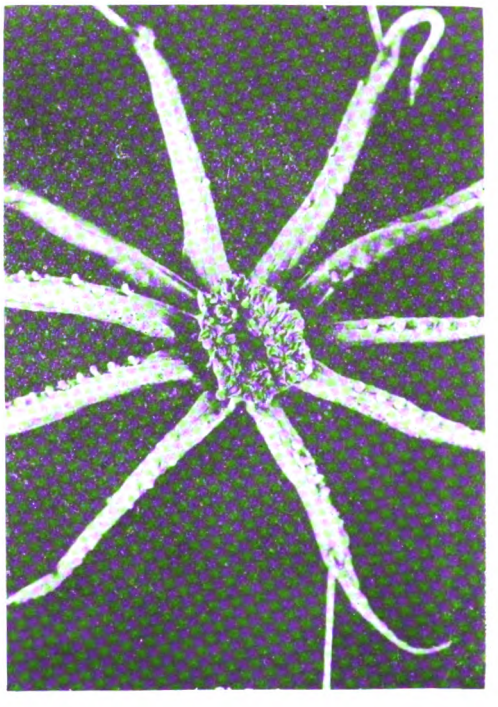

Various Views Showing Peculiarities of the "Hotaru-ika."

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Marquis Kinichi Komura, leading member of the Gakugei Kyoryoku Iinkai (The Committee on Science and Arts Cooperation), Member of the House of Peers and Vice-Chief of the Intelligence Bureau of the Department of Foreign Affairs.

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The following personnel were elected chairman and committee at the inauguration ceremony of the Committee on Sciences and Arts Cooperation, which was held at the Bankers' Club, Tokyo, on April 30 1926.

Chairman.....Dr. Saburo Yamada, member of the Imperial Academy, and professor of the Tokyo Imperial University.

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Dr. Kannosuke Miyajima, member of the House of Peers, and directer of the Kitasato Research Institution of Tokyo.

Marquis Kinichi Komura, member of the House of Peers.

Dr. Shunichi Nagaoka, chief of the Treaty Bureau of the Department of Foreign affairs.

Mr. Ken Awaya, chief of higher education affairs bureau of the Department of Education.

The following four departments were established with chiefs who take charge of them.

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The Department of Literature and Fine Arts, Chief: Dr. Anezaki.

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that he was indeed the robber, and offers to give him what remains of the money, 300 ryo. A warm feeling springs up between the two men, and they have just discovered, by writing on a temple charm that Seikichi carries, that they are brothers, when house is raided by police, led by the man-servant, who was a detective in disguise. The curtain falls with the two robbers defending themselves aginst the police.

The program, altogether, is a particularly good one this month, affording a good vehicle for the art of Uzaemon, and the Imperial stars, Koshiro, Baiko, Sojuro, Kanya, and Matsusuke,—not as much of the letter, however, as his many admirers would like.

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IN addition to the good friends of The Japan Magazine whom we have written about elsewhere in this issue, the following gentlemen also, by their counsel and support, have rendered great aid to our magazine in its publication this month:—

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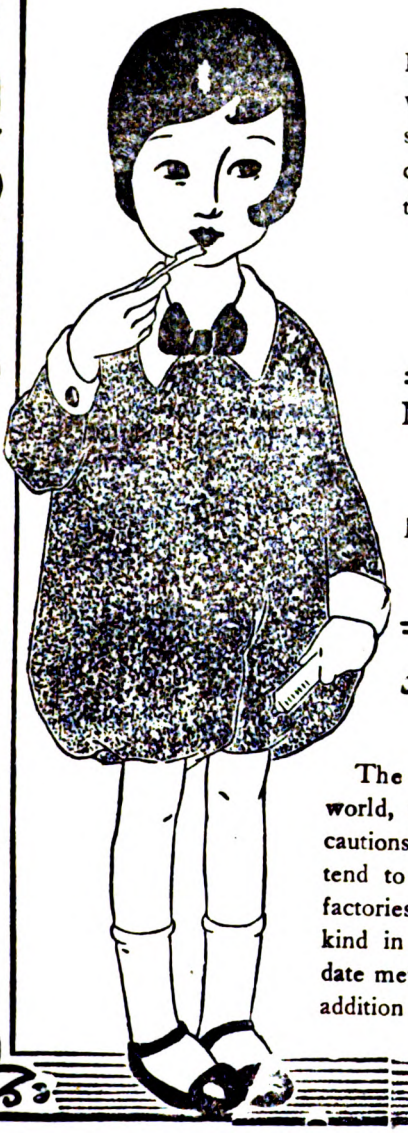

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The Company Supplies Funds Necessary for Development, and Carries on Various Development Undertakings in Chosen (Korea) and Foreign Countries.

HEAD OFFICE:

No. 1, Yuraku-cho Itchome Kojimachi-ku, Tokyo

Cable Address:

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K. WATANABE, Esq.

DIRECTORS:

Viscount N. Matsudaira
T. Kawakami, Esq.
J. Hitomi, Esq.
J. Natsuaki, Esq.

BRANCHES:

KOREA—Fuzan, Taikyu, Moppo, Lili, Taiden, Seoul, Genzan, Shariin, Heijo

CHINA—Mukden, Dairen, Harbin, Tsing-tao, Chien-tao (Sub-branch).

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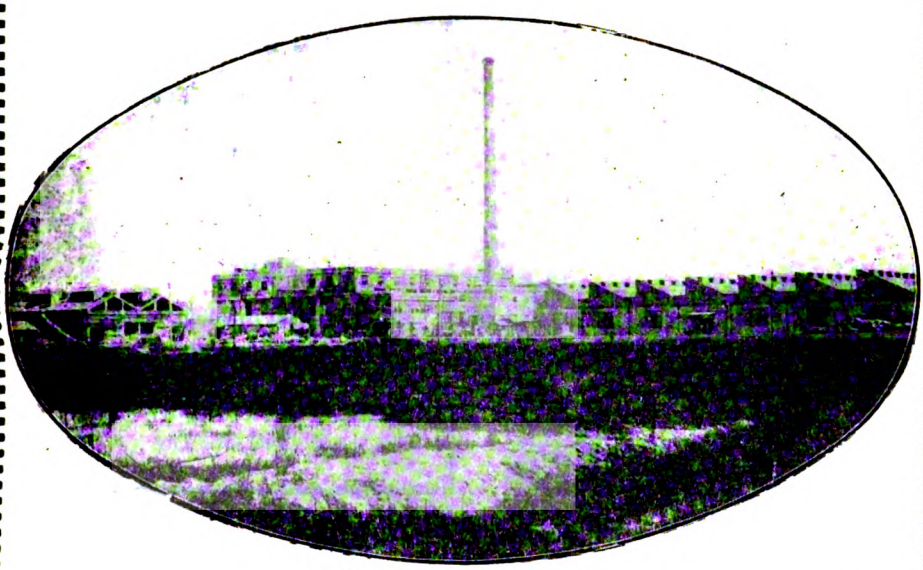
Famous "MORINAGA"

Largest and cleanest factory in the Orient



Fourth Biscuit Factory

Biscuits

Chocolates

Milk Caramels

Soft and Hard Candies

Condensed and Dried Milk of Every Description

MORINAGA CONF. Co., Ltd.

MAIN OFFICE: **Marunouchi Bldg., Tokyo**

FACTORY: **Eleven Factories throughout the country**

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Famous "MORINAGA"

Largest and cleanest factory in the Orient

Fourth Biscuit Factory

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Chocolates

Milk Caramels

Soft and Hard Candies

Condensed and Dried Milk of Every Description

MORINAGA CONF. Co., Ltd.

MAIN OFFICE: Marunouchi Bldg., Tokyo

FACTORY: Eleven Factories throughout the country

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PEARLS FINE CULTIVES

PEARLS
DIAMONDS
JEWELRY

K. MIKIMOTO

Wholesale and Retail

GINZA, TOKYO,
JAPAN

BRANCHES:
AWAJIMACHI, OSAKA
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臺灣新聞社

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PERLES FINES CULTIVÉES

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ボストン スミス、マツス
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Capital Paid-up . .	60,000,000
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FOREIGN BRANCHES:

BOMBAY, LONDON, NEW YORK, SHANGHAI, SOURABAYA

LONDON BANKERS:

Barclays Bank Ltd. Midland Bank Ltd.

NEW YORK BANKERS:

Bankers Trust Co. Chase National Bank.
National City Bank of New York.

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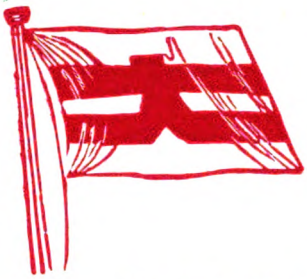

Osaka Shosen Kaisha

(OSAKA MERCANTILE STEAMSHIP Co.)

HEAD OFFICE: OSAKA, JAPAN

Cable Address: "SHOSEN, OSAKA"

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Capital . . . . . Yen ***100,000,000***

Reserve . . . . . „ ***66,000,000***

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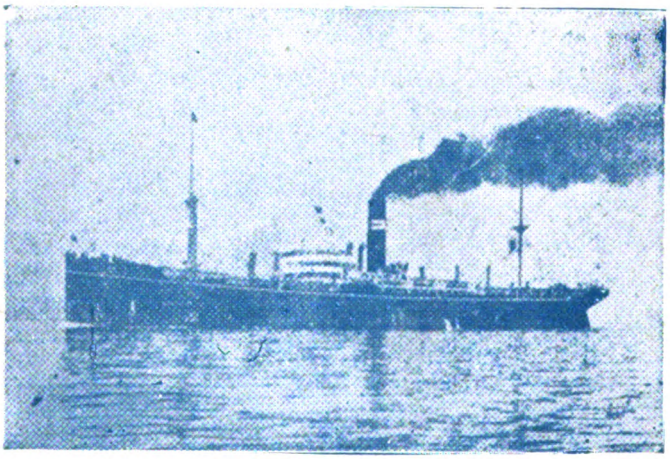

PRINCIPAL LINES

Japan - Europe Line: (via Suez) Monthly

Japan-North America Lines:

Hongkong-Puget Sound Line: Fortnightly

Singapore-Puget Sound Line: Monthly

Hongkong-New Orleans Line: (via Cuba) Monthly

Japan-Bombay Line: (via Colombo) Fortnightly

Japan-Java Line: Monthly

Japan-South America (East Coast) Line: Monthly

Japan-Australia Line: Monthly

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